THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

A name made great is a name destroyed; he who increases not, decreases; and he who will not learn deserves slaughter; and he who serves himself with the tiara perishes.

These are words of the great Hillel, highly reminiscent of the Chinese Lao-Tzu. As far as we know, there has been no biography of Hillel in the English language, and so we greatly welcome *Hillel: Book Against the Sword*, recently published in New York. Ely E. Pilchik uses some of the techniques of fiction and has tried to paint the Rabbi, Master of the Torah, in colours suited to the eye and taste of the modern economist and social reformer. He was a Babylonian Jew who was out of sympathy with the sense life which attracted the companions of his youth and so he emigrated with his young and faithful wife to Jerusalem, where in his famous career he was known as the Babylonian. His exact date is not fixed by modern scholarship but there are good grounds for assigning 40 B.C. as the date of his death.

No doubt the author has brought to life the Head of the Sanhedrin in Jerusalem during a part of the reign of the notorious Herod. But the portrait loses its real beauty through its painter's lack of a deeper perception in the mystic character of Hillel. No doubt Hillel was a very learned scholar and was respected for his knowledge and application of the Torah; no doubt, also, Hillel introduced reforms and bettered the Jewish society of his day; but his own pious life, his instruction to his intimate pupils, his own heart of peace and the legacy of his sayings are grander achievements than his rulings from the seat of honour in the Sanhedrin, which earned for him trust and recognition from the Jewish people. The socio-economic basis of his reforms, *e.g.*, in the raising of the standard of marriage, his "arrangements" about payment of loans, etc., are important and deserve our tribute. But Hillel the Mystic has for us a profounder significance.

Mr. Pilchik tells the good tale of the strange manner of his entrance into the School of Shemaya and Abtalion, and describes his rise to power till he came to be called "a second Ezra." Some of his sayings are used by Mr. Pilchik, but there are many more; a few of them we give below. They remind us of the sayings attributed to Jesus in the Gospels; Hillel was a contemporary of the Nazarene; who borrowed from whom? Probably neither one from the other. They were Soul-Companions and the Heart of each may have caught the throb of the other's Heart. The worth of these inspiring sayings is not in who spoke them or where or when; they carry their own conviction to every mind which loves peace, which seeks truth and which aspires to be brotherly to all minds. We have culled a few for the benefit of our readers. We shall begin with the saying which is said to have been the motto of Hillel: "He who makes a worldly use of the Crown of the Torah shall waste away." And the golden rule: "What is hateful unto thee do not unto thy neighbour; this is the whole Torah and all the rest is commentary. Go now and learn."

Hillel bears further witness to the law of cause and effect, known in India as Karma, in saying:—

Because thou drownedst, they drowned thee; and they that drowned thee shall in turn be drowned.

He preached peace:—

Be of the disciples of Aaron, loving peace and pursuing it; loving all mankind and bringing them nigh to the Torah.

Separate not thyself from the community, and trust not in thyself before the day of thy death; judge not thy fellow until thou comest into his place; do not delay teaching; say not, "When I have leisure, I shall study"; perchance thou mayest not have leisure.

He preached humility, but not self-effacement:—

My humility is my exaltation; my exaltation is my humility.

If I am not for myself, who is for me? And if I am only for myself, what am I? If not now, when then?

Again and again Hillel stressed the great value of learning:—

More flesh, more worms; more maid-servants, more lewdness; more man-servants, more theft. But he who hath gotten unto himself the words of the Torah hath gotten unto himself life in the world to come.

Learn where there are teachers; teach where there are learners.

It is a high ideal of human uprightness and purity which he upheld:—

No boor is a sinfearer; nor is the unrefined pious; the shamefaced is not apt to learn, nor the passionate (prone to anger) fit to teach. Nor is every one that has much traffic wise. In a place where there are no men, endeavour to be a man.

As in a theatre and circus the statues of the king must be kept clean by him to whom they have been entrusted, so the bathing of the body is a duty of man, who was created in the image of the almighty King of the world.

SHRAVAKA

THE MAGIC CRYSTAL

[**Arland Ussher,** author of *The Face and Mind of Ireland,* of a pioneer English book on Existentialism, and of *The Magic People,* a work about the Jews which has been published both in Britain and in the U. S. A, presents here an illuminating analysis of " Snow-White and the Seven Dwarfs," one of the best-known of the folk-tales collected by Jacob Grimm, the famous mythologist and philologist, and his brother, and published in their everywhere familiar *Kinder- und Hausmärchen.* His essay confirms the conviction shared by many that many a truth lies half-concealed under the form of popular folklore and traditions, however fanciful these may appear to the casual reader. It is interesting to know that Mr. Ussher is making a study of others of Grimm's " Fairy Tales." —Ed.]

What is the real significance of the Stepmother—that ever-recurring personage in the folk-tales, always depicted as fair without and foul within? There is evidently more here than the natural dislike of the interloper—the rival in the father's affections; the position of real stepmothers is always delicate, but they are not necessarily for that reason either beautiful or wicked. Moreover, a man making a second marriage is generally at an age of mature judgment, and presumably not without some care for providing a good mother for his children. Into the Sophoclean dooms of the Freudian incest-patterns one forbears from entering; beyond suggesting, perhaps, that we see and dislike in the Stepmother the image of *the Parent,* cut loose from custom and consanguinity and (as it were) objectified. We vent upon her the resentment of the Undivided Principle in us against this world of division and suffering into which we are flung.

But it will be preferable to follow tracks less well-trodden by the dismal psychological determinism of today. Are there perhaps a danger and a fallacy lurking in that " mature and considered choice" of the father? Is it not the very type of the human " free-will," which begins by oppressing and tormenting the children-instincts—that rational will which is a portion of the eternal order inserted in the temporal, and which, till it has learned a divine acceptance, can only be a demoniacal destroyer, a literal thorn in the living flesh—that " ideal " which our civilization has found to be such a Procrustean marriage-bed?

Is the Stepmother the archetypal example of the Second Thought—often fallaciously held to be the best: The Second Chance—supposed to correct the first: the *esprit de l'escalier*—almost always too perfect to be " right "? Adam, according to the Cabbalistic tradition, had two wives: Eve, who ate of the Forbidden Fruit and became a human sinner, and Lilith, who did *not* eat

of it—refusing child-bearing—and became a demon. And, though Lilith in the legend was Adam's *first* wife, the pattern is the same ; every man who comes into the world is wived by these two women, the productive and the sterile one, the sinner through love and the sinner through pride, the body and the brain—the pair who perhaps reappear in the figures of Martha and Mary, raised to a new innocence, and the order of higher and lower inverted....

This lengthy preamble was necessary if we are to understand the story of *Sneewittchen*, pursued by the unrelenting hate of the Stepmother-Queen, as was Virgil's Æneas by that of the Queen of the Gods. At the outset we are shown two contrasting pictures—a Mother who looks out of a window and, a little later, a Stepmother who looks into a mirror. The Mother has pricked her finger in sewing, the usual *three* blood-drops fall on the snow, and she wishes for a daughter as white as the snow, as red as the blood, as black as the window-frame ; the very colours of a new Dawn on the margin of Night and Day. Her wish is granted, but—as generally happens with wishes—at a price ; the Mother loses her life, and the Stepmother soon after reigns in her stead—the spirit of Night continues to make itself felt, but now banefully, as it were on the other side of reality, like a mental image from which vital meaning has departed. The King, in re-marrying, calls on the Past, which was a true mother to the Present, but—like all who make the attempt to fix what should be fugitive—he succeeds only in calling up a vampire-like semblance.

The Princess reaches that climacteric of childhood, the seventh year, and is " fair as the day " ; when the Stepmother, who has the habit of asking questions of her mirror (as if to suggest that her existence is only a mental or an " ideal " one) receives the disturbing reply that Snow-White is a thousand times fairer than she. The Queen orders a huntsman to take the child away and destroy her, but to bring back the lungs and the liver ; the huntsman, however—smitten with pity—lets her go free in the forest, and hoodwinks the Queen by bringing her the liver and lungs of a beast, which the wicked woman greedily devours.

There is here a suggestion that the forms of the Past, in trying to draw posthumous life from the Present, can only absorb bestial and bestializing elements, as we have seen in various regressive or reactionary movements of our time ; their communion, or community-spirit, is that of the Black Mass which is always parodying the White, and often enough does so in what is called " good faith."

Snow-White, wandering in the labyrinthine ways of her threatened but growing life, happens upon a hut owned by seven dwarfs, diggers for gold and metals, who receive her kindly ; it is the Flight into Egypt, that land of mystery and gold, where all treasures are delved after and

guarded for the future. And now begins a series of renewed attempts on her life by the wicked Queen, for the mirror of the rational self—of the abstract mind's "speculation" —reveals to her that the young Princess is alive and where she is hidden; with the patience of blind and narrow wills, she comes to the door of the hut three times in the garb of a pedlar. The first time, she comes selling laces and, offering to lace Snow-White's bodice for her, she tightens it until the girl falls as if dead. On the second occasion she sells her a poisoned comb, with which she insists on combing her hair; the poison works upon the Princess, who again falls in a deep swoon. After both these attempts, Snow-White is revived by the seven dwarfs, who return like the seven planets in the sky at every sundown. But the Queen, whose malice is as persistent as the Princess's simplicity, comes a third time; and now she sells her an apple of which one half is poisoned; being tempted with this, the rosy half, the girl eats and falls dead—in earnest at last, as it seems.

The manner of the three temptations is here to be noted; the Princess's emotional self is assaulted through the constriction of the ribbon, her cerebral self through the comb, her volitional self—traditionally seated in the belly—through the apple. But only the apple is fatal to her—as it was to Eve; for only the falsification of the instincts and the will can work deep change or injury in the human being.

Now, indeed, the ministrations of the good dwarfs are unavailing; the kindly genii of Nature cannot help the person in whom the poison of the "Stepmother" has entered—in whom self-will has been planted. But because they are loth to consign her body to the earth, they preserve it in a glass coffin on the hillside, and there they watch by *Sneewittchen* in turn, and she is mourned by the owl, the raven and the dove —the symbolic birds of antiquity.

A king's son, passing by, espies the fair tenant of the glass coffin, instantly falls in love, and by his entreaties obtains it from the dwarfs; the same crystal of mental consciousness which betrayed the Beauty of the Present to the false Stepmother —the ghost of the Past—now reveals her to the true lover—the genius of the Future. The coffin is transported to the palace; in mid-route the fatal apple's core is jolted from Snow-White's throat; and—miracle!—she returns to life, for it is the Redemption and Resurrection of the Spring, and the winter-curse of the eaten Eden-apple is lifted. The wedding follows with the customary celerity, and the wicked Queen—"forgetting nothing and learning nothing"—cannot keep away; she comes to the festivity, there to meet her doom—she must dance in red-hot slippers till she falls, for so-called "free agency" cannot escape from Action's own pitiless logic....

The seven good dwarfs seem to have been forgotten in the general rejoicing; but it could not be other-

wise, for the seven-day round of the week must continue, though it carries all man's holidays. In the pride of the mature culture, when the Mind has found and espoused its Image, the rude ancestral shapes that piety saw around the cradle fade from sight. Beauty, however, remains eternally disquieting, like a temptation—a Second Marriage of the World, which cannot be thought of without the magic glass ; the kindly shadows of unselfconscious things have but retreated a little from the human glare and heat—and at sundown they return.

ARLAND USSHER

A GOOD MOVE

In the Hague, Holland, there will very shortly be opened an anti-vivisection museum. The sponsors of this experiment feel that a great deal of the indifference displayed by the general public in regard to the inhuman acts perpetrated in the name of science, and supposedly for the promotion of the health of man, is due to ignorance. Many people are, and will always remain, quite willing that animals should be killed for food in the service of humanity ; but to stand by and sanction the poor creatures' subjection to torture is another matter. Hence the value of spreading knowledge of what actually occurs in a manner that will make things clear to the man in the street by giving him object-lessons as to methods and instruments used. There will be a library of relevant books and an extensive collection of photographic material to be made use of in the work of propaganda. D. H. Vols, who is an admirer of Gandhiji and accompanied him on some of his travels in Europe, is taking charge of the scientific and artistic aspect of this enterprise.

All humanitarians will wish the new experiment success in the hope that, as the horror of vivisection dawns on an increasing number of men and women, more and more will rally round those who are taking practical steps to put a stop to the practices that are causing such hideous suffering to the poor beasts. It will be no easy task, however, so to lecture on and explain the exhibits as to arouse in the audience more lasting and effective feelings than sentimentality and curiosity and a nobler urge than that which drives human beings to seek gape-seed and sensation. The museum is the first of its kind in the world.

WHERE BUDDHISM BEGINS—AND WHY IT BEGINS THERE

[**Bhikshu Sangharakshita,** an English Buddhist monk who has contributed several illuminating articles to our pages, gives us here his reflections on the First Truth proclaimed by the Enlightened One: "Sorrow Is."—ED.]

That existence was all of a piece (whether mental or material), and that the truth about existence was therefore a whole, was, at least until fairly recent times, an article of faith more or less generally accepted among philosophers. Hence the conception of philosophy as system, as being the coherent explanation of the totality of phenomena. Hence the conception of the philosopher as system-builder, as the architect of a vast and elaborate structure wherein every fact would find its appointed place. From Plato and Aristotle to Hegel and Herbert Spencer, the ambition of philosophers has been to build bigger and better systems than their predecessors, just as it is the ambition of American millionaires to build bigger and better skyscrapers. Except that the philosophers have had more justification than the millionaires, for the fact-population of the philosophical world has increased enormously during the last few hundred years, and it might therefore with some plausibility be argued that extra accommodation was by this time urgently required.

If "the truth is the whole" and if philosophy is system, it follows that both are fixed and unchanging. Their universe is what William James called a block universe. Nothing ever happens in it. Nobody goes anywhere. Nobody does anything. Everything has happened and all people have gone where they wanted to go and done what they wanted to do, once and for all. Time is somehow adventitious, progress an illusion, change unreal. Existence as a whole is what it was eternally in the past and will be eternally in the future. We are frozen into it as a fly into a block of ice. *Sub specie æternitatis*, everything exists simultaneously. All the philosopher has to do is to construct an exact conceptual model of existence. Hence the appropriateness of the architectural simile.

But, however clear and coherent his mental blueprint may be, as soon as he commences the work of construction the philosopher is confronted by a serious difficulty: Where is he to begin? The ordinary architect is called upon to solve no such problem; whether he likes it or not, he has to begin by laying the foundation. But our philosophers, who build with airy concepts, are not hampered by any such restraints, and may begin wherever they please, whether in the basement or the attic, down the crypt or up the steeple.

Their freedom of movement is moreover facilitated by the fact that they are not sure in which direction "up" and "down" really are, since this would be to entertain preconceptions, and from all preconceptions their ideal of strict philosophical objectivity demands that they should be free. So which part of the building is the crypt and which the steeple will be known only when the structure is complete, when it stands foursquare (or whatever other shape it may be) in all its rigid perfection and immobile beauty to all the winds of change that blow. In the meantime it exists clearly and coherently enough in the mind of the architect, as we have already said, and with this fact we must be content. The only difficulty is the practical one of exposition, and merely practical difficulties have never troubled philosophers overmuch.

Reduced to its simplest terms, the difficulty in which the system-building conception of philosophy finds itself inevitably involved is that of representing serially, as a *succession of parts*, what it conceives spatially as a *simultaneity of parts*; of expressing eternity in terms of time. Since reality is not like a ball of twine, with a definite beginning and end, which can be unrolled little by little until it forms one divisible and measurable straight line, the difficulty is in fact insuperable. The eternalist view of reality pictures it as a sort of sphere or globe, and how impossible it is to make a two-dimensional projection of a three-dimensional figure all cartographers know. But books have to be written, just as maps must be drawn, and, although a philosophical work may appear to dispense with an end, it can hardly dispense with a beginning. In the absence of an objectively determinable starting-point, the system-building philosophers have therefore fallen back more or less unconsciously on their subjective preferences and made do with those.

Descartes began with *Cogito, ergo sum*, though for no better reason than the scholastics who preceded him had begun with revelation. Spinoza took as his point of departure axioms which he thought as self-evidently true for philosophy as those of Euclid were then thought to be for geometry. But time, instead of confirming his opinion that there could be but one system of philosophy (whether that of Spinoza or anybody else), even as there is but one system of geometry, has on the contrary neatly controverted it with the discovery that there could be many systems of geometry, just as there are many systems of philosophy.

Hegel made a bold attempt to solve the difficulty by identifying the dialectical movement of thought with the supposedly dialectical movement of history; but he met with no more success than his numerous predecessors. Facts stubbornly refused to be so ruthlessly conscripted into the ranks of his dialectical battalions. A crack appeared in the gigantic walls of his building which

slowly widened until the magnificent edifice split in two, and the halves had to be dismantled and carted away for the construction of more useful and enduring if less imposing structures elsewhere.

Since the starting-point of each philosopher was different, his conclusion also was necessarily different, as well as the line of exposition by which the two were connected. Plato has conferred on the philosopher the grandiose title of "the spectator of all time and all existence," but, although he tells him what to see he does not tell him from where to see it, whether to take a bird's-eye view with the transcendentalist or a worm's-eye view with the empiricist.

Indian tradition considers all philosophical points of view (*darshanas*) as more or less equally valid, since Reality is ineffable, and therefore susceptible of more than one intellectual interpretation. All that is expected of any such interpretation is that it should help the person who accepts it to experience for himself the Truth which it can indicate but which it is powerless to describe. Here philosophy and religion meet. But in the West, where the intellect has generally been regarded as capable of making a fully adequate conceptual representation of Reality, the truth of one system precludes the possibility of any other system being true. The question of any pragmatic reference did not, until the days of William James, even arise. Philosophy was one thing and religion another, and the nature of the connection between them remained a matter of uncertainty, except of course to Hegel, who crushed religion on the Procrustean bed of his dialectic as merrily as he had stretched physics. System therefore succeeded system, as century followed century, and one shaky building was put up after another, so that, if today we glance backward in history, the philosophical landscape appears dotted with the ruins of innumerable structures of all shapes and sizes—melancholy monuments to the pride of human intellect, which would seat knowledge in the chair of wisdom, and elevate mind to the throne of spirit.

Buddhist philosophy (and religion, for the two are inseparable, and should always go together and be called *Dharma*) adopts, however, an altogether different procedure, declaring that the only possible religio-philosophical starting-point is not a thought, an idea or a concept at all, but, on the contrary, a feeling, the feeling of pain, physical and mental suffering, *dukkha*. Nor are we given a merely theoretical definition of pain for, silently pointing to the solid and incontrovertible facts of birth, old age, disease, death, being separated from those we love, having to live with those we hate, Buddhism lets them speak to us for themselves, and they whisper in the depths of our hearts the tidings that "all this is pain."

This shifting of emphasis from the cognitive to the affective modes of experience marks a change in

philosophy even more radical than that brought about by the famous "Copernican revolution" of Kant, since it brings both philosophy and religion home to "men's business and bosoms" with an immediacy of impact such as no conceptual commonplace could possibly have achieved. Pain is the common ground whereon meet prince and peasant, mill-hand and millionaire, male and female, old and young, animal and vegetable, man and amœba. Sentient existence is a great brotherhood of suffering. The same nerves that transmit sensations of pleasure can transmit sensations of pain. If it is the faith of Wordsworth that "Every flower enjoys the air it breathes," it is equally the faith of the Buddhist poet that every blade of grass "feels with pain the sting of rain." Whether we go up or down in the scale of sentient existence, backward or forward in time, inward into mind or outward into matter, where there is sensibility there is suffering, and without sensibility life as we know it cannot exist.

Suffering stands out in human life as clearly as the snow-peaks of the Himalaya against the cloudless blue autumn sky. Only our infatuation with transitory pleasures prevents us from seeing the fact steadily and whole. Even when we ignore the existence of pain we tacitly admit that it is there, and the more studiously we ignore it the more damning does the admission become, until one day we are violently torn from whatever pleasure we were clinging to, and confronted with the fearful visage which we had avoided for so long. Even the conceiving of pain as "the sense of limitation" or "the feeling of finitude," useful though these variants may for some purposes be, is only too often an attempt to gloss over the uncomfortable fact of suffering. Pain is pain, the pain of a cut on the finger or a kick on the shins, of a knife in the back or a bullet in the chest, of smoke in the eyes or mustard gas in the lungs; the pain of toothache or stomach-ache; the pain of a wife's infidelity or a friend's ingratitude, of a parent's lack of understanding or a child's indifference; the pain of not getting what you want to get; of losing what you don't want to lose—all this is pain, a feeling, not a concept, something to be immediately experienced, not something to be thought about. And this is where Buddhism begins. It would be impossible for it to begin anywhere else.

Although philosophers may themselves be unaware of the fact, all philosophizing begins with the experience of pain, even though philosophical systems may not do so. Buddhism solves the problem of where philosophical exposition is to begin by identifying the psychological starting-point of philosophical activity itself with the logical starting-point of philosophical exposition. Philosophy and religion must begin with pain because that is where philosophizing begins. In fact, it is where all the most important activities of life begin. Men philosophize

for the same reason as they eat and drink, make love and marry, write books, paint pictures, go on journeys, commit murder and suicide, cheat and steal, work and play—because they feel dissatisfied with their present mode of existence, their immediate experiences; and this feeling of dissatisfaction is what we call pain.

Mankind progresses for the same reason that the amœba evolves—from irritation. There was never any flower of human achievement but some great sorrow lay at its root. The discovery of this fact, so fearfully obvious yet so flagrantly ignored, together with the recognition of all the momentous consequences which stem therefrom, was a stroke of philosophical genius of the first magnitude, and one which could certainly never have been achieved save by cognition of an altogether supernormal kind, it being the first work of nothing less than Enlightenment Itself to proclaim to the world the Noble Truth of the Universality of Suffering.

Here the old charge of pessimism (a term for which there is, significantly enough, no Indian equivalent), trumped up against Buddhism ever since it became known in the West, is usually dragged in, and to the same oft-repeated question the same almost equally oft-repeated answer must be made. "Is Buddhism pessimistic?" If by pessimism we mean the simple recognition that there are ugly facts and uncomfortable experiences in life, then Buddhism may with justice be described as pessimistic and not Buddhism alone, but every religion that is not content to be a mere mythology of hopefulness, and every man and woman who is prepared frankly to admit the existence of facts which are experienced by all. But if by pessimism we mean the bleak doctrine that there is no way of mitigating the evil of life, that existence is irremediably bad, that the next best thing to not being born is to die quickly, then Buddhism is most emphatically not pessimistic. It could be called pessimistic (though only in the first sense in which we have used the term) if it stopped short at the First Noble Truth. Even then it would not be untrue, but only partially true. But, since Buddhism goes on to enunciate the Second Truth of the Cause of Suffering, the Third Truth of its Cessation, and the Fourth Truth of the Way to its Cessation, it is only with the grossest injustice that it can be described as pessimistic. Problems are never solved by ignoring them. The frank recognition of a difficulty is the first step towards overcoming it. As well call a doctor a pessimist because he diagnoses the disease of a patient whom he wishes to cure as describe Buddhism as pessimistic because it recognizes the existence of the suffering it intends to remove!

It is easy, though, to make the mistake that Buddhism is concerned only with the removal of suffering, and it is a mistake which certain Buddhists frequently make. Just as the particular kind of pain inci-

dental to bodily existence is a symptom of physical ill health, so is the wider and more inclusive pain of existence itself a sign that there is something radically wrong with life as a whole. In both cases we are confronted not simply with the straightforward task of relieving pain, but also with the infinitely more difficult and complex one of readjusting the unbalanced somatic or psychological condition which is its cause, thus rendering the patient physically or spiritually healthy, hale or whole.

Suffering is important not for its own sake, but only because it is a sign that we are not living as we ought to live. Buddhism does not encourage morbid obsession with suffering as though it were the be-all and end-all of existence. What we really have to get rid of is not suffering but the imperfection which suffering warns us is there, and in the course of getting rid of imperfection and attaining perfection we may have to accept, paradoxically enough, the experience of suffering as indispensable to the achievement of final success. True it is that by the experience of pain we are compelled to enter upon the Path, and true it is that when we arrive at the Goal there will be no more pain; but if we think that following the Path means nothing more than the studious avoidance of painful experiences we are making a mistake of astronomical dimensions, and plunging headlong down the path of a spiritual selfishness so utterly diabolical that it is frightful to contemplate even the idea of it.

The essence of Buddhism consists not in the removal of suffering, which is only negative and incidental, but in the attainment of perfection, which is positive and fundamental. The Bodhisattva is not afraid of suffering. He accepts it joyfully if he thinks that it will assist him in the attainment of his great goal of "Enlightenment for the sake of all sentient beings." The Christian mystic would continue to love God even though cast down into Hell, for he loves God for His own sake, not for the sake of any reward, not even happiness (though he is not unhappy, for love is happiness). It is only the spiritual individualist, the typical Hinayanist of Buddhist tradition, who "loves" God for the sake of escaping the pains of Hell. Not for our own sake, not even for the sake of "others," should we seek to attain the Divine, but simply and solely for its own irresistible sake.

The fact that Buddhism takes as its starting-point not a concept but a feeling has not only a philosophical but also a religious significance. It solves at one stroke a problem of methodology and a problem of practical spiritual living. It is a well-known fact, and one to which we have alluded more than once in our writings, that the theoretical understanding of religious doctrines is one thing, the practical application and realization of them quite another. "Five Latin words," says Aldous Huxley, "sum up the moral history

of every man and woman who has ever lived:

Video meliora, proboque;
Deteriora sequor.

(I see the better and approve it; the worse is what I pursue.)[1]

If man was in truth a rational animal, as the philosophers of the 18th century believed he was, knowing would be indistinguishable from doing, understanding equivalent to practising. But he is, on the contrary, a desiderative animal, a creature of desires, like any other animal, except that in his case the great root feelings of love and hate (in the sense of attraction to pleasant, repulsion from painful, experiences) have branched out into innumerable derivative forms called emotions.[2] And, since it is his emotions, his desires, his experience of pleasure and pain, which ultimately determine his behaviour, it is only by somehow appealing to and utilizing them that human behaviour can be influenced and changed. Most of all must religion, which seeks to work in human nature the most radical of all possible changes, be able not only to scratch the rational surface but also to penetrate the desiderative depths of the psyche.

By beginning with the fact of pain Buddhism involves the whole emotional nature of man from the very outset. Recognition of the First Noble Truth comes not as a pleasant intellectual diversion but as a terrible emotional shock. The Scriptures say that one feels then like a man who suddenly realizes that his turban is in flames. Only a shock of this kind is strong enough to galvanize the whole being into action. The most astonishing intellectual discovery is no more than an agreeable titillation in the region of the cerebral hemisphere. Only when a man feels strongly will he act effectively. It is for this reason above all others that Buddhism starts not with a concept but with a feeling, not with intellectual postulation but with emotional experience. Perhaps it is for this reason that the spiritual dynamism and creativeness of Buddhism have never been exhausted; it has flowered again and again through the ages, growing not weaker but stronger, not withered but more fresh and beautiful, as the years passed and the centuries fled by on silent wings. And if there is to be in this century, as it seems reasonable to surmise, a particularly glorious efflorescence of the religion of the Enlightened One, it will be made possible only by the correct and thorough understanding of where Buddhism begins, and why it begins there.

BHIKSHU SANGHARAKSHITA

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[1] *Stories, Essays and Poems*, p. 405.

[2] For details of the derivation of all emotions from love and hate, and these from desire, see Bhagavan Das, *Science of the Emotions* (Third Edition), Chapters III (B), IV and V.

WHO ARE THE GYPSIES ?

AN ENGLISH VIEW

[**Mr. C. H. Rolph,** the author of Bureau of Current Affairs booklets on "Gambling" and "Crime and Punishment," writes here of the enigmatic nomads who have clung down the centuries to the customs and the language that set them apart from the prosaic stay-at-homes throughout Europe. The affinity of their speech with Sanskrit has been remarked before. Even in the early 15th century they were reported to gather to themselves other vagrants. It is good to learn that the plight of these unwanted people has at last moved the English Government to see what can be done for them, though whether housing alone will solve their problem is more than doubtful, as Mr. Rolph brings out here.—ED.]

Most Englishmen conceive themselves to have a natural sympathy with oppressed minorities, and their country has for centuries been the Mecca of the outcast and the fugitive from harsh governments. Those fugitives, on arrival at British ports of immigration, used to be handed a printed card of welcome that began with the words : " The Police of this country are your friends. ". And as recently as the late 1930's, it was a common sight in British " Aliens' Registration Offices " to see elderly men and women from Central Europe break down and cry unrestrainedly under the first impact of kindliness from *officials*.

The refugees throughout the centuries, the Jews, the Huguenots, the Czarist Russians, to say nothing of numerous religious minorities, have settled into the English community, sometimes merging their identities completely and sometimes retaining a fully respected separateness. Nearly always they have enriched the stream of English life and culture. But one kind of immigrant has never " mixed, " never forfeited any tiny aspect of his traditional way of life : the Gypsy. And this has meant that the Englishman's innate disapproval of racial discrimination or the oppression of helpless minorities has been subjected to a severe strain.

The case of the Gypsy bothers him. Gypsies will not accommodate themselves to national surroundings or modify in any way the nomadic life to which they have been used for centuries. Their very nomadism itself brings them into conflict with the law, and yet it offers to the conventional citizen a constant reminder of all that he has lost in the course of his gains. They first appeared in England about 1480, coming probably from France, where Gypsy tribes—erroneously known as Bohemians and Egyptians—had long been wandering about. (They were neither Bohemian nor Egyptian in

origin—they are believed to have lived first on the North-West frontiers of India, and their language is akin to Sanskrit). In England they called themselves "Romanies"—"Romany Chals" and "Romany Chies," sons and daughters of Rome. Their pretence, or it may have been their belief, that they originated in Rome brought upon them tragic and unforeseen consequences, for in the 15th and 16th centuries they were subjected to the most frightful persecution on the mistaken ground that among them were a large number of priests and emissaries of the Roman Church, come to England for the purpose of spreading sedition and inducing good Protestants to turn once more to the discarded "superstition" of Roman Catholicism.

Terrible laws were enacted in the days of Queen Elizabeth against all people "using the manner of Egyptians." Hundreds of Gypsies were put to death, thousands were flogged, ostensibly because of the petty crimes which no doubt some of them were committing but actually through the panic cruelty of religious fanaticism, the greatest enemy of man's freedom since the world began.

Now if you persecute a community long enough, the persecution acquires an impetus and an apparent justification of its own; its origin and inspiration are forgotten, or, if remembered, are seen through the hallowing mists of antiquity. Of this process there could be no more cogent example than that of the Jews in European countries, who are often treated contumeliously by sincere, simple and otherwise kindly people. The position of the Jews in the popular esteem today seems worse, not better, than it was before the unspeakable crimes of the anti-Semitic dictatorships. The horror of the Warsaw Ghetto and the gas-ovens of Auschwitz came at a time when the saner world was already inoculated with horror, and the will to persecute or to tolerate persecution has always survived the exposure of its causes.

Not that the Englishman attacks the Gypsy consciously and personally; he merely gives his approval to the enforcement of laws that can, if rigidly enforced, make Gypsy life a burden and a misery, and his willing credence to any story that can make those laws seem just and necessary. Today, when you might expect that the universal shortage of houses would provide a reason for encouraging people to live in caravans and tents if they will, the English Gypsy can find no resting-place at any roadside in the country. He must confine himself to such journeys as he can accomplish without stopping for rest, journeys to his traditional places of seasonal labour—the fruit-farms and the hop-fields where his cheap labour is still welcome—from the few semi-official encampments where he still finds an uneasy and constantly threatened security of tenure.

The trouble is that the Gypsy does not fit neatly into the "Welfare

State"; he is a reproach and a stumbling-block and an anachronism. Every square inch of ground in Britain belongs to some one, and the amount of it that landlords are willing to throw open to campers and nomads has decreased as the number of landlords, in the modern process of dispossession and parcelling-out, has increased. Nothing, however, has had so far-reaching an effect on this aspect of the problem as the Public Health Act of 1936, which prohibits the letting of land to campers except under strict conditions imposed by licence.

The case of the genuine Gypsy, moreover, is complicated by the existence in England of a considerably larger class of camp-dwelling people who have no Gypsy origins at all; and these, too, have existed for centuries. George Borrow, writing on "The English Gypsies" in his book *Romano Lavo-lil*, says that in Elizabethan times there was

> a description of wandering people even as there is at present (1873)..., called in Acts of Parliament sturdy beggars and vagrants. These people have frequently been confounded with the Gypsies, but they are in reality a distinct race, though they resemble the latter in some points. They roam about like the Gypsies, and, like them, have a kind of secret language.

But the Gypsies, says Borrow, are a people of Oriental origin, while the others are "the scurf of the English body corporate." He goes on:—

> The language of the Gypsies is a real language, more like Sanskrit than any other language in the world, whereas the speech of the others is a horrid jargon, composed for the most part of low English words used in an allegorical sense.

What Borrow said about the non-Gypsy nomads is still true today—except that they are not, and never were, a "race." Today they are known as "mumpers" or "pikers." And today they are considerably mixed with the true Gypsies, so that there is a third category of people who are "half-breeds." The impossibility of finding space for roadside camps and pasturage for horses has brought many Gypsies and "mumpers" together in large encampments on pieces of derelict ground, rubbish tips, forsaken industrial dumps, and so on. And, as the building programme seeks more and more ground to reclaim for houses and factories, these forlorn camps will become the scene of mass ejectments and great distress. The campers are ineligible for the houses being built, because they do not belong to any district responsible for building and allocating them; and no one, certainly not the Town Clerks and Borough Surveyors and Housing Managers, can tell them where they are to go.

It is this situation which the Ministry of Local Government and Planning is now trying to solve. The whole problem was raised last May by Mr. Norman Dodds, the Labour Member of Parliament for Dartford, Kent, who has in his constituency a large encampment of Gypsies and

"mumpers" at Belvedere Marshes, Erith. The existence of this camp, as of another smaller camp at St. Mary Cray, is now threatened by building development and "Town and Country Planning." Mr. Dodds, treating his camping constituents as ordinary citizens with rights and duties, examined their plight and promised to seek a solution to a problem which has defied solution for 500 years. The result was a meeting, at the House of Commons, between Gypsy representatives and the Parliamentary Secretary to the Ministry, at which it was decided to obtain, as a first step, the facts and figures of the whole problem: how many Gypsies there are, how many non-Gypsy campers, how many of both would live in houses if they could, how many would take settled jobs, what could be done about their children's education.

The Gypsies have friends among ethnologists and students of sociology, and there are erudite societies whose interest in folklore keeps the Gypsies prominently in their field of attention. Most of these would deplore the disappearance of the Gypsy community, and they see that that would be the result of getting all the Gypsies into permanent houses. It has been observed, however, that the Gypsy who becomes "urbanized" does so at the lowest imaginable level, condemned by his illiteracy and his ignorance of the bricks-and-mortar life to an existence of great unhappiness and deprivation. Less interest is taken in the non-Gypsy class of camp-dwellers, whose history lacks romance and who are not, in any real sense, a "community"; but their case is hardly less desperate and it is, for obvious reasons, more open to solution.

The friends of all these nomadic people want to see them provided with good camping-grounds, sanitation, piped water supply, and adequate educational facilities for their children. It is clear that, whatever the conflicting policies of local authorities, land-owners and police forces, they are now accepted as a responsibility by the Central Government, which is seeking a solution on the lines suggested above. Probably not more than 100,000 people are involved, a tiny community in a population of fifty millions. But Gypsy or not, "mumper" or not, illiterate or unemployable or ineducable or socially obdurate, all these people are God's creatures. That, in essence, is the attitude of the Ministry of Planning and Local Government to this strange anachronism. As Mr. Norman Dodds has said, to clear these people out of their camps without telling them whither they can lawfully go is only one step from the Nazi policy of extermination.

C. H. ROLPH

MATHRO VAESHAZA

HEALING BY INCANTATIONS

[**Dr. B. Bhattacharyya,** former Director of the Oriental Institute, Baroda, whose article in our November 1950 issue on "The Dynamics of the Human Body" in the light of ancient Indian theory aroused much interest, writes here of some traditional applications of the power of sound vibrations to the healing art. Some investigations of the therapeutic power of music have been made in the West, but the ancient Indians had a far more profound and philosophically based knowledge of the properties of sound. The *Mantrikasakti*, recognized in ancient India as one of the six primary forces in Nature, forms the subject-matter of the *Mantra Shastra*, which deals with this force in all its manifestations, of which the influence of melody is one of the most ordinary.

Madame H. P. Blavatsky brought together in *The Secret Doctrine* many facts about the Mantras and their hidden power, called by the Hindus Vâch, "the most mysterious of all the Brahmanical goddesses." The "language" of incantations or Mantras, she explains, "is composed of *sounds*, not words; of sounds, numbers and figures...sound being the most potent and effectual magic agent." Dr. Bhattacharyya's claim that by it a dying man may be revived and filled with new energy receives support from her testimony to the stupendous potency of sound when directed with occult knowledge.

Such knowledge, however, is very necessary to the safe use of the powerful Mantras which Dr. Bhattacharyya gives. He does well to imply that they are better not pronounced except by one who knows the proper intonation. Otherwise they are only too likely to do more harm than good. We would strongly warn against their indiscriminate use.

The suggested alternative of writing the Mantra on birch bark and using it as indicated would seem to belong rather to other branches of magical science, *e. g.*, mesmerism and the preparation of talismans, which the human will imbues with potency for good or ill, than to Mantra therapy. This is not to deny efficacy to either mesmerism or to talismans when used with knowledge and with faith.—ED.]

Ten thousand years ago, when the forefathers of the Indians and the Iranians were living together, three therapeutic systems were recognized; mention of these can be found in the *Avesta*. The first was known as *Urvaro Vaeshaza* (healing with herbs); the second, as *Kareto Vaeshaza* (healing with the knife); and the third, as *Mathro Vaeshaza* (healing by incantations). The third of this series is the subject of this article.

Healing by Mantras was a recognized medical system from times immemorial. It is still widely cur-

rent, especially in India, where Mantra healing is done through numerous Vedic and Tāntric ceremonies like *Shāntis* (propitiatory rites), *Japas* (the muttering of sacred syllables), *Svastyayanas* (auspicious rites) and so on. Healing by talismans is also a part of Mantra therapy. Today wild opinions are expressed in favour of or against Mantra methods and sacrifices. Those who condemn this method are without support; they run counter to the numerous *Shastras* of ancient India; and their opinions may be brushed aside as irresponsible. It will, however, be profitable for us to depend on what we are able to obtain from the various psychic sciences of the Buddhists, Jainas and Hindus, and try to find out what is at the bottom of the *Mathro Vaeshaza*. I am definitely of opinion that in the present age it is desirable to reawaken the occult power of the Mantras for the lasting benefit of humanity.

Now, what is a Mantra? It is a group of sounds carefully chosen in order to give rise to powerful sound vibrations. That a group of sounds or words can produce different emotions even in ordinary life can hardly be denied. Sweet, soothing words produce a feeling of pleasure, whereas harsh, abusive language gives rise to displeasure and anger. It can thus be seen that words do exert power by their vibrations. Deeper students of words and their vibrations, in early days, made further research and brought out a methodical system of Mantras in which apparently unmeaning words and syllables were carefully studied as regarded their sound quality and power, and then made public for multifarious uses.

Thanks to my friend and colleague in America, Mr. Howard D. Stangle, it is now possible to demonstrate the power of the Mantras by radiation. Dr. Oscar Brunler of California, who is the greatest authority on radiation, has already demonstrated the power of sounds. Tests in this field are being made in America and India simultaneously and many of the results are corroborative of the immense power of sound vibrations. By radiation (particularly Radiesthesia) it is possible to measure the power of Mantra vibrations numerically. The *Gāyatrī Mantra*, when recited several times, shows the number 210,000. Its power rises to 250,000 when it is read in the *Jaṭāpātha* (interwoven reading) manner. That is to say the Gayatri Mantra when read thus:—

Tat savitur varenyam bhargo devasya dhīmahi, etc.,

has a power of 210,000. But when its reading is interwoven with five links as follows, its power rises to 250,000:—

Tat savituḥ. Savituḥ savituḥ. Savitus-tat. Tat Tat. Tat savituḥ.

Savitur-vareṇyam. Vareṇyam vareṇyam. Vareṇyam savituḥ. Savituḥ savituḥ. Savitur-vareṇyam.

Vareṇyam bhargaḥ. Bhargo bhargaḥ. Bhargo vareṇyam. Vareṇyam vareṇyam. Vareṇyam bhargaḥ, etc.;

It is not my intention to assert that of all Vedic Mantras only the *Gāyatrī* vibrates power. On the contrary, it is possible to demonstrate that all Vedic Mantras are invested with tremendous sound power, and that seems to be at the root of their popularity. The Vedas also are the highest words of authority in this land because they are a collection of the most powerful Mantras which can be used by man for various purposes. In the Vedas the sound vibrations are all-important and not the meanings. That may be one of the reasons why the Vedas were memorized without reference to the meaning of their contents. I have seen wonderful reciters of the Vedas who know the whole text inside out, with the order of verses, the number of *Mandalas*, *Adhyayas* or *Suktas* at the tip of their tongues. They could recite the Vedas backwards and forwards from any place and in any order; their feats of memory are really astonishing. But if they are asked to explain the meaning of the simplest verse, they are either unwilling or unable to do it.

The same applies to the Tāntric Mantras. The *Mahāmrityuñjaya Mantra*, which is often employed in the Tāntric rite of healing for a dangerous disease, is a Vedic Mantra and a very powerful one. Its power is shown to be 210,000 units. Two Mantras referred to by Jñāneśvara in his commentary on the *Gītā* are: *Om Tat Sat* and *Tat Tvam Asi*. The first vibrates at 210,000 and the second at 250,000, showing at once that the second is the more powerful. The power of the Mantras rises to the topmost figure of 250,000 and the Mantras which vibrate at this rate are regarded as *Siddha Mantras* as they are supposed to confer *Siddhi* (supernormal powers) when recited with close attention and concentration for a hundred thousand times. Some of the Tāntric *Siddha Mantras* are: *Hrīms Trīm Hūm Phat*, *Om Manipadme Hum*, *Om Tāre Tuttāre Svāhā*, *Om Jambhala-jalendrāya Svāhā*. All these peculiar and apparently meaningless groups and arrangements of sounds vibrate at the rate of 250,000. Therefore they are all *Siddha Mantras* and can be applied by the public for various constructive purposes. It will be a grand thing if these powers can be reawakened in the present age, at least for the purpose of healing, if not for anything else.

The question next arises: How to apply these Mantras for the purpose of healing? The well-known process is to employ a Brahmin to recite these Mantras when the patient is stricken with a serious or even usually fatal disease. The Brahmin recites the Mantra, sometimes interwoven with the name of the patient, several thousand times, and then performs the *Homa* by pouring pure cow's ghee into the fire with every recitation. The fumes of burnt ghee pervade the house and are smelt by everyone day after day. Thus the atmosphere of the house is purified; the intelligence of the members, purified by the smell of burnt ghee,

is rightly directed; and these factors contribute largely to the recovery of the patient. The process looks like healing by olfaction which used to be an occult process.

But there is another method. It is taken recourse to by such ethnic tribes as the Santhals even today. They take the patient out and place him on the open ground. Then all the members of the community, with their musical instruments, form a ring round the patient. Then they begin their weird music and move round and round the patient to the accompaniment of flutes and drums. They all move in a clockwise manner, dancing and singing, and do not stop their movement until the patient is well. By this simple process serious cases given up by doctors have recovered.

What is brought about by this moving round the patient? Why is the patient cured by this simple process? These are questions very difficult to answer without occult knowledge. The vast space all round us looks empty, but in reality it is not. It is a magnetic field and is filled with a fluid which is less dense than water. When we are moving we are really passing through a magnetic field and coming in contact with numerous cosmic forces. According to the Vedanta, space is part of Brahman and contains all the creative and destructive forces of Brahman. Even an *Anu* or a *Paramanu* is Brahman, and a pin-point of space, therefore, is a microcosm and contains all the creative and destructive forces.

The space as small as the tip of a blade of grass is a little universe in itself, where millions of forces are operating. Millions of pin-points of space are millions of microcosms or universes, and they create a magnetic field. This magnetic field does not become tangible because the microcosms are not dense enough to be visible to the human eye. When the microcosms become dense and solidified, they become tangible as things with a form, such as trees, insects, animals, men, gems and the like, which we are able to see with the naked eye. Spinning round in this magnetic field is like churning space with its millions of forces and powers.

By churning space, no less than 17 forces are separated from it and enter into the person for whom space is churned. If the churning is in the clockwise direction, 17 constructive and creative forces are brought into play. But if, on the contrary, space is churned in the counter-clockwise direction 17 destructive forces are brought into operation and they destroy the patient. Similar churnings are practised in India, when, for instance, a child is freed from the influence of the evil eye by moving a cocoanut round its head, when *Pradaksina* is made of an image of a god or a temple, or when the *Saptapadī* (seven steps) are taken round the fire in the marriage ceremony. Here the principle is the same. By churning the magnetic field of space in a constructive man-

ner, 17 beneficent or curative forces are generated for the benefit of the child, the worshipper or the wedded couple. But the possibilities do not end here. This churning of the magnetic field has many more uses. Electricity, for instance, is produced by the same method. The powerful turbine, by spinning with furious speed, separates the *Agni Tattva* or the fire principle from space and thus produces electricity, which is carried over wires.

If a Mantra like the *Mahāmrityuñjaya Mantra* is written on birch bark (*Bhūrjapatra*) and placed over a glass of water, and then a sacred stone like the *Bana Linga* is held in the hand and moved in a clockwise manner, say, 108 times, the whole power of the Mantra is transmitted to the water below in the glass. This water may be sprinkled over the patient and a few drops poured into his mouth in order that the beneficent curative vibrations of the Mantra may operate. This process may be repeated from time to time to get the best results. By repeated experiments it has been found to be effective, and this can be done by any one in the expectation of curative results. The power of water charged with the Mantra vibration rises to 250,000, its potency to 1,000,000, and it contains the aforesaid 17 forces, as has been ascertained by radiation tests and repeatedly confirmed. There is no error in occult mathematics, and therefore we can rest assured that the correct number of curative forces from space, exactly 17 in number, are brought into play every time space is churned for curative purposes. For plants and lower animals the same process may be tried when the plants are not growing or when animals are in distress. A stone, a crystal or a fruit may be taken in the right hand and taken round the plant or the animal some 108 times. By this, space is churned and the separated forces enter into the plant or the animal, as the case may be, and make it better and healthier.

Alternatively, as already suggested, a glass of water may be taken, over which a powerful Mantra may be uttered 108 times. This water is at once charged with power and may be sprinkled on men, animals or plants for beneficent purposes.

Throughout Sanskrit literature the importance of the Mantras has been recognized. In the *Atharva Veda* there are many Mantras for specific diseases and accidents. The *Madana Mahārnava*, a work of the *Karmavipāka* class, records a number of specific Mantras for specific diseases. In this work, Mantras are found for diseases such as malaria and rheumatism. If it is not possible to have them recited in the ordinary orthodox fashion, by a Brahmin, it is best to write these specific Mantras on *Bhūrjapatra* (birch bark) and move this round the head of the patient 108 times every now and then. While churning space in this manner the atmosphere should be pure and clean and therefore this should not be done in a closed room,

but in the open. This process can be adopted by any one, and through this method the *Mantra Shastra* can be reawakened in modern times. Results of experiments thus made should be recorded and published for the general information from time to time.

Much strenuous research is still to be made in this novel but fruitful field, and our young men should show interest in the *Mantra Shastra*, which is dependent on occult forces. Every bit of information gathered by patient research will benefit humanity in general and Indians in particular. Processes may be applied in anticipation of sure results. We should not forget that the cosmic forces are most powerful, and that cosmic mathematics is most accurate and infallible. We have the highest veneration for the Bio-Cosmic forces.

B. BHATTACHARYYA

A STALWART STAND

Mark Van Doren, American poet, critic and fiction writer, four of whose books had been removed from the library of Jersey City Junior College, apparently because he had been a member of organizations now suspected of Communist leanings, defended democratic freedom in a speech at Jersey City on February 20, 1951, which is published in the autumn issue of *The American Scholar*. He mentioned incidentally that he had never knowingly joined any Communist or Communist-front organization, but he drew a distinction between his opposition to Communism and that of "certain anti-Communists who think they need to be nothing else," declaring that

> the good life is both negative and positive; it is against what would hurt it, but at the same time that it makes itself safe it considers what it wants to be safe for, and what it could build if it were free.

Socrates had said that courage was the knowledge of what was to be feared and what was not to be feared. One thing that America should fear—and the same holds true for the other democracies—was going the way of Nazi Germany or of Communist Russia in the suppression of thought and discussion. Mr. Van Doren's summation of his own attitude is one that might be echoed by every believer in what has been called "the ultimate wisdom of the people" on which democracy rests:—

> Whenever I shall be asked my opinion on any crucial matter, and when I have an opinion that I feel deeply, I will express it and join others in expressing it; and I will never bring pressure to bear, by prejudicial publicity, on anybody who disagrees with me, though I will argue with him as capably as I can, and if he is more capable, or proves that he is better informed, I will change my mind and admit that I have done so.

If that stalwart stand were but generally adopted in the democracies, they would be freed of the unworthy fear that leads to the restriction of the very liberties on which their strength depends.

THE ANCIENT TAMILS' INFLUENCE ON INDIAN THOUGHT

[It is well known to students of cultural origins how many colourful strands are woven into the fabric of Indian Culture. The well-known Tamil scholar and historian, **Prof. V. R. Ramachandra Dikshitar,** of the University of Madras, writes here of the Tamil contribution to Indian philosophy and literature.—ED.]

It is well known that the Tamils possess a vast, rich and varied literature, extending from about the 5th century B.C. to as late as the 18th century and containing truths and tenets which appeal not only to the citizens of the Tamil land but are also the common property of all India. Like the Sanskrit *Bhagavad-Gita*, cherished today not only by millions of Indians but also by foreigners, there is in Tamil a treatise of value called the *Tirukkural*, the teachings of which are common to all climes and ages. This book contains sound political maxims corresponding to those of the *Artha-Sastra* of Kautilya, besides couplets dealing with ethics and morals which would favourably compare with any *Niti* treatise in Sanskrit.

Every Tamilian is proud of the legacy from the ancient authors of Tamil literature. They have rendered immense service and there is no doubt that their thoughts and feelings have profoundly influenced Indian thought and feeling generally. It is not too much to say that Tamil land, through her literature, through her mystic teachers and philosophers, has contributed not a little towards the shaping of the life and culture of India as a whole and of South India in particular. With regard to the influence of the ancient Tamils on Indian culture one can say at once that, for more than 2,500 years, the continuity and vitality of Hindu culture in the South has been a special feature of India's history.

If we can believe the evidence of ancient Tamil literature, the two religious movements called Buddhism and Jainism reached this part of the country, one perhaps from the south, *i.e.*, from Ceylon, and the other perhaps from the north, *i.e.*, from the Mysore territory and beyond. Both these religions were tolerated by the Tamils but their propaganda did not make much headway in the Tamil land. The Tamil scholars who were learned in the philosophical systems of India discussed the pros and cons of the tenets underlying Buddhism and Jainism and came to the conclusion that Brahmanism and its tenets were by far superior and should alone be followed, uninfluenced by the various changes, signs of which could be seen in the Tamil land. While North India had to modify its

customs and practices due to foreign influence, South India was comparatively immune from such disturbing factors, and continued to be the seat of orthodox Hinduism even in later times.

That the Vedic learning was held in great respect and rival religions were treated with scant courtesy is evident from a poem in the *Puranaanuru*, a valuable work of the Sangam Age, belonging roughly to the 2nd or 3rd century B.C. Poem 166 as translated runs as follows :—

Hail ! Descendant of a family of the first among wise men, who enjoy the reputation of having perfected without defect the 21 kinds of sacrifice; who have learnt the ancient Veda which is habitually much cultivated and which is unceasingly on the tongue of the venerable Siva of long matted locks; which has for its sole object Dharma, which is four-footed and learnt with the aid of six auxiliary sciences, with a view chiefly to controverting with success the truth-like convictions of those whose persuasions lie outside the Veda and putting a stop to their increase by imposing upon people. Understanding the actual truth of these seemingly true convictions, these ancestors of yours succeeded in exposing their hollowness and thus prevented their increase. Of such distinguished ancestry have you come into the world.

On the strength of a poem by Nakkirar, a noted Tamil authority, we can say that the four gods—Siva, Baladeva, Krishna and Subrahmanya were regarded as the guiding deities of the world. This is confirmed by the *Silappadikaram* which mentions temples erected in their honour in Madura and even in Kaveripattanam. The Brahmins of the day and even the Kshatriyas indulged in sacrifices which were condemned by heterodox sects such as the Buddhists and the Jains. Without persecuting these and also allowing them to flourish peacefully side by side with themselves, the ancient Tamil peoples put their whole faith in orthodox Hinduism and pursued it with an unbiased mind.

The cult of Bhakti, which involved the theistic notion of a personal God who interferes in the affairs of man for the benefit of humanity at large, was a later development. Though this Bhakti school seems to have modified the Vedic religion to some extent, it cannot in any way be regarded as a heterodox cult. It is an orthodox cult accepted by the Veda and its followers. This idea of Bhakti or devotion to a personal God may or may not have originated in South India; but it cannot be denied that South India was its special home. We have evidence of the beginnings of the Bhakti cult reflected in the Sangam work *Paripadal*. That in the development of this cult South India played a notable part is testified to by the Nayanmars and the Alvars, the exponents of Siva Bhakti and Vishnu Bhakti and the authors, respectively, of the *Tevaram* and the *Divyaprabandham* which exhibit the influence of the *Agamas* and the *Pancaratra* doctrines.

These poems show that temple building was considered an art even before the rise of the Adiyars and Alvars and that the temples had earlier come into existence in various parts of the Tamil country. Otherwise one cannot explain why these mystic poets of the Tamil land went throughout the Tamil country singing the praises of this god or that, greatly strengthening the Bhakti form of worship, to which we find some references in the Sangam literature.

These works, the *Tevaram* and the *Divyaprabandham* express the passionate love of the devotee for the particular form of God which appealed to his or her heart. One feature of this development in the Tamil country seems to be that for such a form of worship the preceptor becomes indispensable. Says Dr. S. K. Iyengar :—

> The notion of God and that of a ministering priest to stand between God and the individual man has already come into relief. This peculiar feature of devotion to God under the right guidance of a preceptor is a feature peculiar to Bhakti on the one side and to the development of Buddhism of the Mahayana form in its more abstruse aspect on the other.

This is shown by Manikkavasagar, in whose case the preceptor had attained great prominence. Teaching and preaching continued for centuries, making a profound impression not only on the peoples of South India but also among other peoples who came in contact with them. This school of devotion had a far-reaching influence on Indian thought in general, as could be seen from the rise of Vaishnavism and the Bhakti schools in Maharashtra and in Bengal, not to speak of other parts of India. Their rise elsewhere received a great stimulus from the broader teachings of the *Tevaram* and the *Divyaprabandham* and the doctrines they inculcated without any distinction of caste or creed. This appealed to the masses in general and one may boldly say that the Bhakti cult of the Tamil land made a distinct contribution to the shaping of the Indian mind.

The Subrahmanya cult, more popularly known in Tamil as the Murugan cult, seems to be another contribution of the Tamils to Indian religious thought. The earliest Tamil literary works, beginning with the *Tolkappiyam* and the classics of the Sangam Age, deal extensively with Murugan or the Hill God, as the Tamils call him. He is also called Kanda, the Skanda of Sanskrit literature. The Sangam literature speaks of more than half a dozen places sacred to Murugan in the Tamil land. He seems to have been the first Tamil deity who presided over a region and was later adopted widely as primarily a warrior God who put down demons and evil spirits. The snake was associated with the great God, and he is always associated with the spear ; it is said that by his heroic deeds he put down evil with a strong hand.

In fact, there is a well-known

Tamil poem, the *Tirumurugarruppadai* in which different manifestations of Murugan the War God are described by the poet Naikkirar, who was his ardent devotee. Kalidasa, the famous poet who, according to us, lived in the first century B.C. mentions this god, Subrahmanya or Skanda, and it is believed that the *Skandamahapurana* which is now current is a synthesis of the Tamil and Sanskrit legends. There is reason to believe that the term Subrahmanya, which occurs in Vedic texts, has been given such significance and prominence that Krishna styles himself as Skanda among Senanis.

The paucity, however, of Murugan temples and worship in North India, and even in Central India, and the great veneration and reverence shown to this deity in the Tamil land makes it possible that after all, Skanda was a Tamil deity and, later on, perhaps in the centuries before Christ, the Murugan cult developed all over India and the mystic legend of Skanda's being the son of Lord Siva himself was skilfully woven by the Sanskrit writers and given an air of plausibility.

Whatever may be the truth of this legend, the fact remains that all Tamil India has been worshipping Murugan or Skanda as the supreme God for centuries, from at least 500 B.C. When the Aryan culture penetrated into South India the Northerners perhaps found the Skanda cult having a profound influence and, taking note of it, they included Skanda in the Hindu pantheon, calling him the son of Siva and giving a number of legends about him. It may, therefore, possibly be taken that the influence of this cult of Murugan left abundant traces on Indian thought as a whole, making the cult an all-India one.

So far we have been speaking of the influence of South Indian culture on the making of the new Hinduism some time before and after the beginning of the Christian era. We may mention also in passing how South India has influenced Hindu philosophy. South India can boast of three great *acharyas* who were, to all intents and purposes, Tamils highly learned in Sanskrit lore. Their works are primarily in Sanskrit. The three *acharyas* propagated three kinds of philosophy all conformable to the Vedas. All three believed in the Veda but Sankara, Ramanuja and Madhava each propounded a philosophy of his own, called respectively, Advaita, Visistadvaita, and Dwaita. The three philosophies agree in their main fundamentals but differ in details.

It is believed that Sankara was born in Kaladi in Malabar and, according to the historians, this must have been at the beginning of the 8th century A.D. Ramanuja is said to have flourished in Sriperambadur in the Chingleput District and his name is not unknown to the people of Srirangam in the Trichinopoly District as a great Vaishnava reformer. Madhava seems to have hailed from a village near Udipi in

the present South Kanara District.

The special contribution made by these *acharyas*, in addition to their philosophic tenets, is the starting of the institution of *mutts* in which disciples congregated to learn philosophy at the *guru*'s feet. The *mutts* served not only as educational institutions but also as places of worship. Besides establishing *mutts* in their own territory these philosophers went round the country and established similar *mutts*, the idea being to develop through them the cardinal doctrines propounded by the *guru*. These practical and doctrinal reforms spread throughout the country and were of far-reaching importance. The institution of *mutts* became popular and every person adopted one or another *guru*. So today the whole of India can speak of the three great philosophies which had their genesis in South India.

We need not say much about Sankara or Madhava, but we can say something about the Vaishnava Movement which gained prominence throughout India. Two centuries after Ramanuja, *i.e.*, about the middle of the 14th century, Vedanta Desika, a renowned writer of the Vaishnava creed, flourished as the head of the school in Srirangam. He wrote numerous books, some in Sanskrit and some in Tamil, and his teachings led to a schism in the Vaishnava ranks. One group, of which Vedanta Desika was the leader, was the Vadagalai. There were also the Tengalais, or the Southern school, whose head was Manavala Mahamuni. Each sect got as many temples as it could appropriate. The Southern school uses the Tamil language and regards the hymns of the *Nalayira Prabandham* with awe and reverence. The head of the Vadagalai school has his seat at Tiruvallur near Madras; the head of the other has the Ahobila Mutt at Nanganur near Tinnevelly.

The ritual taught in almost all Srivaishnava temples is the *Pancharatra*, though the *Vaikhanasa Samhita* is not precluded. Each follows a special *Samhita*. In regard to this particular form of worship, again South India, especially Tamil India, seems to have taken the lead and used the *Agamas*, the *Pancharatra* and *Vaikhanasa Samhita* freely in their worship. Apart from the philosophy preached by these three different schools and from the fact that the *Samhitas* and *Agamas* are mostly in Sanskrit, we can boldly claim that these ideas and ideals were formulated by the *acharyas* and their disciples in South India and then became popular throughout the country.

These are some of the conspicuous features of Indian religious thought today which are to a great extent due to the influence of the writings of poets and scholars who flourished in ancient Tamil India.

V. R. Ramachandra Dikshitar

NEW BOOKS AND OLD

GANDHIJI *

We have here a collection of Thoughts from Gandhi culled from all the sources of his prodigious literary and spoken output. The plan has been to give about three different thoughts for each day of the year. Thus there are about a thousand entries. It is questionable whether this is the best way of presenting Gandhi's message. He was not naturally an aphoristic writer. He did not write "wise sayings" as such, he wrote books and articles, and should be read in block, not in pieces. Snipped off from their context they are robbed of the force they possessed within the body of the book, article, or speech. Even so, this concentration of thought makes a strong impact, as everything does which Gandhi penned, by virtue of his exalted character and the utter purity of his idealism. While we read we glory in that greatness and bathe in that power. And yet—intellectually we may boggle at his absolutism. As an *absolute*, non-violence—his recurring theme in these sayings—does not wholly convince. Or again, take this :—

> I own absolutely nothing. And from that night's decision there came into my experience four things,—life, power, freedom, and joy. If you would know things, my friend, you must tread the same path.

A splendid saying. So true for him. Yet not necessarily true for others. Still the proper way to read this book is to regard it as *scripture*—and be affected by it. The editor's Introduction is good. He commands a good phrase. He speaks of Gandhi as one "belonging to all countries and to all times, the common heritage of humanity, its pride and its perfume."

JOHN STEWART COLLIS

Reminiscences of Gandhiji. By 48 Contributors; edited by CHANDRASHANKER SHUKLA. (Vora and Co., Bombay. 220 pp. 1951. Rs. 8/-)

"When your friend dies part of yourself dies too," said St. John Irvine the day that Bernard Shaw died. When Gandhiji died countless were those who felt that they had lost a personal friend. *Reminiscences of Gandhiji*, like its predecessor, *Incidents of Gandhiji's Life*, is an attempt to place on permanent record the recollections of a cross-section of those friends in India and abroad. The collective result is a book which throws light on many different aspects of Gandhiji's life and character. The contributors had an admittedly difficult task, for records and reminiscences tend to become subjective rather than objective, and it has been performed with varying degrees of success.

Nevertheless, the material presented here will provide a good hunting ground and reliable material for the future historian. Here he will find Gandhi the statesman holding discussions with the Viceroy or with his own

* *A Day Book of Thoughts from Mahatma Gandhi.* Edited by K. T. NARASIMHA CHAR. (Macmillan and Co., Ltd., Calcutta, etc. xxiv + 208 pp. 8 plates. 1951. 7*s.* 6*d.*)

followers from various Provinces; here he will find Gandhi the man who experimented with Truth, the man to whom "theories were experiments in the search to find the true way of life"; here he will find Bapu, full of fun and laughter but ready at every moment to take or give a lesson from any little detail of everyday living; here, too, he will find Bapu tending the sick and saying "Is it easy to be a mother? I have often expressed my desire to be a mother."

One may expect that this book and numerous others like it will take their place in libraries in every country, for Gandhiji belonged to the world. It is urgently necessary therefore for publishers in India to regard their books as messengers of Indian thought, and to see that their publications are fit for this task. Technicalities such as proof-reading and the "polishing" of English present great difficulties but these difficulties must be overcome if these works are to achieve their end.

IRENE R. RAY

Basic Education. By M. K. GANDHI. Edited by BHARATAN KUMARAPPA. (Navajivan Publishing House, Ahmedabad. 114 pp. 1951. Re. 1/8).

This is a valuable collection of Gandhiji's writings on basic education, carefully selected and arranged. The revolutionary novelty with which this bold scheme was inaugurated in October 1937 has, with the lapse of 14 years, faded, and even the Congress Governments of the post-independence era have scarcely retained any of the enthusiasm with which basic education was hailed and the attempt was made to put it into practice in the years 1937-39 of Congress rule in the seven Provinces.

The editor of this collection, in a prefatory note, has once again drawn attention to the Gandhian vision, that the

> only way of saving the nation at this juncture was to revive village economic life and to relate education to it... the child was to be trained to be a producer....Further, this education has to be through a craft. For it is a craft which is capable of being manipulated by the child that sets problems to him and calls out in relation to them his thought, character and artistic sense.

A careful perusal of this booklet brings out certain essential issues of present-day education: The false and utterly futile compartmentalization of education into primary, middle and high-school stages, involving the expenditure of enormous sums of money and the devoting of many years to the acquisition of literacy; all of which, and much more besides, can be covered in seven years by craft-centred basic education; the difficulty of producing the right type of teacher imbued with a living faith in the full possibilities of learning a craft as a method of complete education; and, above all, the failure to realize that basic education is the only way to cultural development, economic self-sufficiency and true freedom for the masses of India's five lakhs and odd of villages. All these points are poignantly brought home to us.

Answering questions and resolving doubts, in the most interesting section of the booklet, Mahatma Gandhi speaks of basic education in words of prophetic fervour and Christ-like simplicity and power:—

> Truth alone will endure; all the rest be swept away before the tide of time. I must therefore continue to bear testimony to Truth even if I am forsaken by all. Mine may be a voice in the wilderness but it will be heard when all other voices are silenced, if it is the voice of Truth.

D. GURUMURTI

DIG DEEP *

Not very long ago I attended a meeting of a rural association to listen to a lecture. I did not look forward to it much. The subject as announced: "Humus," was well worn, worn so well in fact that I expected to be bored by the oft-told tale of woe. So much nowadays is spoken and written in England about the plight of agriculture and the decay of craftsmanship, by speakers and writers with a complacent lack of respect for the craft of words, that while I am generally able to learn from them I am not always able to endure them. This evening was an exception. The speaker held me from first to last almost in a spell. I could have listened to him for a long time. And the thought came to me, "Trust England! They say she has fallen upon evil days. They count her out. Her flags are down. The purple investiture of imperial glory has been torn away, while the gem that was protected by the sea becomes an aircraft-carrier for America. But, even as that happens, even as the frantic gaze of mankind is turned upon the atomic weapons of destruction and the noise and rumour from the fields of war keep us dismayed, another problem arises—yet darker in design and with a still more comprehensive scope—the threat of starvation, the day of famine heralded by the bowl of dust." And I said to myself, "When that hour comes, as that hour looms, will not England save the world by her husbandry as she once destroyed it with her industrialism? For see! the genius of the race rises again to the occasion. And here is this man, so typically English, exploring ahead, showing the way by which many blades of grass can grow where few or none grew before. Here is the example that could save England and the world."

The man who caused this flight of feeling, and I hope not wholly of fancy, was the author of this book, *Food, Farming and the Future*—Friend Sykes. His former work, *Humus and the Farmer*, is widely known and studied, for it was the fruit of a quarter of a century's experience on his farm at Chantry on Salisbury Plain, which is so impressive that hundreds of visitors come to see it every year and Sir Albert Howard declared that Sykes was making the greatest mark in agricultural practice since Coke of Norfolk, and that if all British farmers farmed as the Sykes brothers farm Chantry, England would be exporting and not importing food.

This does not at all mean that Sykes advocates any new, quick method of increasing fertility. Quite otherwise. His main contention in the former book was the importance of humus as the only really life-giving food for crops. Anyone familiar with agricultural controversy knows how the problem of compost *versus* artificial fertilizers rages year in year out with a fierceness that recalls the religious controversies of the past. Yet it is hard to consider it as a genuine problem, for no argument can refute the fact that humus is the whole complex potential while the fertilizers are but the powerful ingredients of the complex whole. It tends to be an unreal controversy and I do not think it would be entered upon were it not on

* *Food, Farming and the Future.* By FRIEND SYKES. (Faber and Faber, Ltd., London. 294 pp. 1951. 21*s.*)

account of the sheer difficulty, in this machine age, of getting enough compost to go round on the one hand, and the batteries of interested propaganda on the other, coming from the firms producing the fertilizers.

In the present volume Mr. Sykes has more valuable things to say under the same head, pressing the point after 40 years' experience that

> foods grown organically create a standard of health far higher and more exalted than those which are grown under the influence of inorganic fertilizers. This is because the micro-organic population in the soil, which consists of the bacterial life, the fungi, the earthworms and the rest, need organic matter to live on. That organic matter is *humus*.

Note his words "the standard of health." We have entered the Welfare State in Britain. We have a Ministry of Health. Sykes contends that we could have health without the Ministry if we farmed organically—and no need to spend, uselesly, 26 million pounds in Africa for groundnuts.

The key chapter in the present book comes in Part II under the head of "The Deep-Rooting Ley is the Pivot of Humus Farming." For the author does not hold that, as things stand, there is enough humus to go round. How then, without fertilizers, can fertility be increased? Sykes says:—

> It is quite fair to assume that the top six inches of some at least of our soils have been much overworked. This proposition has given the artificial fertilizer manufacturer his strongest line of argument, in that he claims that these very depleted top six inches have had such a long, exhausting period of farming exploitation that there is no alternative left but to restore the alleged deficiences with artificially applied lime, nitrates, phosphates, potash.... This, I maintain, is a misapplication of science to nature.

What, then, is to be done? *Dig deeper*. Bring *six feet* of the soil into usefulness instead of the top six inches already overworked. How bring up the deep-seated minerals found in the deeper strata of the land and rock? By the plough? No, it cannot be done that way. Plants must be employed as ploughs. Mr. Sykes has devised a method by which a four-year deep-rooting ley of special (though quite common) herbs can tap these latent and valuable resources, which when brought to the surface are consumed by grazing animals in the stems and leaves of the herbage and then dropped as dung and urine, thus attaining circulation in the top of the soil. Sykes writes:—

> We are thus able to farm not just the top six inches of the soil, but five and perhaps even ten feet; for the deep-rooting energies of some of the plants used are really enormous.

JOHN STEWART COLLIS

Teaching Better Nutrition: A Study of Approaches and Techniques. Prepared by JEAN A. S. RITCHIE. (FAO Nutritional Studies No. 6, Food and Agricultural Organization of the United Nations, Washington, U.S.A.; H. M. Stationery Office, London, England. viii + 148 pp. 1950. $1.50; 10s. 6*d*.)

This study is clear and competent, though a reference book surely needs a stouter cover. It ranges over the field of nutrition education, food habits, techniques for organizing educational programmes and training workers. It surveys teaching methods and materials, the evaluation of results and actual examples of the techniques in practice. One does not doubt the sincerity of FAO or the devotion of individual workers, yet the book leaves an uneasy impression of reflecting an attitude and an atmosphere (dangerously common today) in which people

are treated as so much malleable matter, to be "worked upon" by psychological and sense suggestion to bring it into line with currently approved ideas. Even the constant repetition of the word "nutrition" somehow calls up a picture of the human equivalent of fattening pigs. Granted that the intention here, unlike that in the case of the pigs, is for the benefit of those who are "educated," there still seems too little recognition that they are individual souls in their own right, not isotypes for manipulation by reforming powers.

Some of the ideas treated here as obvious will not meet with universal approval. No one denies the desperate need for practical help and instruction in the cultivation and use of food, nor would one wish to belittle the work done. There is simply the uneasy feeling that this "passive plastic" concept of education puts more power in the hands of imperfect human beings than they can safely wield. This is not meant for wholesale condemnation of educational propaganda, only of that which tries to by-pass the recipient's free-will. A discriminating educator would doubtless get something for legitimate use from the book.

W. E. W.

GREATER INDIA *

In this, his latest work, Dr. Wales has entered into the realm of prehistory, a realm in which the present reviewer treads with a good deal of trepidation, being well aware of the marshes and quicksand in which he may founder.

The name of the book, with its subtitle, "A Study in South-East Asian Culture Change," will not appeal to everybody. True, the countries with which the author deals do owe their culture and customs in the main to India. In my "Tagore" lecture given in 1949 to the Royal India, Pakistan and Ceylon Society on "India's Contribution to the Culture of South-Eastern Asia" I pointed to the dividing-line in Annam where the Indian and Chinese cultures meet but do not clash. Still, at no time in the first millennium of the Christian era did these countries form part of any Indian Empire.

One important purpose of this work is to divide South-Eastern Asia into two cultural zones, the Western and the Eastern. The former is said to comprise Ceylon, Burma, Central Siam, the Malay Peninsula and Sumatra, while the Eastern Zone includes Java, Ancient Champa (now Annam) and Cambodia. There is a long chapter dealing with "Proto-history and Early Religions," and a shorter one on the "Three Marginal Cultures" of Sunda (West Java), West Borneo, and pre-Majapahit Bali. Finally, Dr. Wales gives the conclusions he draws from his survey, and an appendix on "The Problem of Pre-Angkorian Architecture.

In the field of proto or pre-history Dr. Wales admits the great debt he owes to Prof. Hein-Geldern, "whose brilliant synthetic studies represent a

* *The Making of Greater India: A Study in South-East Asian Culture Change.* By H. G. Quaritch Wales, (Bernard Quaritch, Ltd., London. 209 pp. 1951. 25s.)

great advance on previous vague conceptions," and he expresses himself as in full agreement with the latter's theory that the older Megalithic culture entered Continental South-Eastern Asia from the north, via the main river valleys, between 2500 and 1500 B.C., probably coming in several waves as part of what he calls the "Quadrangular Adze" culture. In South-East Asia this older Megalithic culture is said to be still alive, in its pure form, in Assam and the Nias Islands off Sumatra and, in a less vigorous form, in the mountains of Annam and various parts of the Malay Archipelago.

The one illustration in the book, the frontispiece, is of considerable interest. It shows the best-preserved older Megalithic Monument in the group situated on the Yang Plateau in the Argapura Mountains of East Java at an altitude of over 10,000 ft. as well as the lay-out of Wat Phu near the Mekong at Bassac in Cambodia. The setting of both, against a background of sheer rock, is identical and, although they differ in date, possibly by millenniums, their resemblance and affinity are remarkable. The reviewer has visited the Cambodian temple and, as far as it is possible for an art historian and not a pre-historian to judge, is in agreement with this downward thrust of peoples, especially when we bear in mind the incursion of the Aryan peoples into India at about the same period.

At the same time, there is one question which has long puzzled the reviewer, and that is the origin of the Japanese. This race is, of course, now much mixed with Ainos and continental strains, but in a book written by a Japanese, called *The True Face of Japan*, the author lays stress on the fact that the Japanese are, like their finest lacquer, covered with as many as 26 coatings; when you have removed them all, you find "the Pirate." Now it is a fact that the Japanese is acceptable to no other Asian race—the Chinese call them "Robber Dwarfs," the Burmese, the Siamese, the Malays and the Indonesians "have no use" for them. Do they belong to any true Asian group, and, if not, where did they originally come from? Without wishing to express a definite opinion on insufficient grounds, the reviewer has a kind of instinctive feeling that *they* came from the *south* some thousands of years ago as "pirates"; and he would like to see this subject discussed by some authority on Japan and its peoples.

The other main subject of the book is, as I have said, the division of South-Eastern Asia into two Zones. In the Western Zone, according to Dr. Wales, once the successive waves of Indian culture had stamped themselves upon the different regions, there was no further development. At first they remained static and then there was a general deterioration. The cause of this was, apparently, that the peoples upon whom this stamp was made, the Môn for example in Central Siam, had no indigenous culture of their own. When the first impact of Indian culture, in the Môn case the Gupta culture, had spent its force, they had no creative power within themselves to develop it along their own lines, as did their sister race, the Khmer. In the Eastern Zone, on the other hand, in Java, Ancient Champa and Cambodia, the Indian colonizing force became a foundation upon which a truly in-

digenous art was developed and flourished exceedingly. As to this last proposition, there is no field for argument, since it is still self-evident today. One has only to look at the vast magnificence of Angkor Wat, or the still beauty of Borobodur, to see creations—apotheoses if you like—for which there is no parallel in India itself.

As to the first proposition, although the arguments adduced are interesting as speculations, the reviewer does not feel altogether satisfied that such a hard-and-fast line can be drawn. If we take the Môn case, mentioned above, we find that, in spite of the so-called want of creative power, they exercised a profound influence on Cambodian art, after the Khmer had conquered Central Siam early in the 11th century. In *Buddhist Art in Siam* I have shown clearly how Khmer art in Siam differs from the Metropolitan art, and how the Môn element—a true Môn-Khmer fusion—can be seen in the earliest productions. If the Môn had no indigenous culture or power of development how could this have taken place?

I have no space to discuss this question further here, but certainly the book contains a good deal of food for thought and will be of value to all students of South-Eastern Asian culture.

REGINALD LE MAY

Indological Studies. Part 1. By BIMALA CHURN LAW. (Indian Research Institute, Calcutta 6. 132 pp. 1950.)

This is the latest contribution from the facile pen of Dr. B. C. Law, to whom the historiographer and the student of ancient Indian history alike are already indebted for the mass of valuable data he has presented in handy and well-arranged form in numerous books, mostly from literary sources, Brahmanical, Buddhistic and Jain. The present publication will be hailed with equal admiration and, like its predecessors, may prove useful and illuminating.

It is divided into two sections, the first dealing with the history of monarchical and non-monarchical minor states in the period from 325 B.C. to 300 A.D. and the second, with the social and economic condition from the earliest times down to the Nanda Dynasty. One may thus expect that the author intends to treat of the same subjects, relating to later periods, in the subsequent part or parts of the book.

The work has a freshness about it, inasmuch as it embodies some hitherto unpublished papers prepared by the writer. On the other hand, one finds that it does not take note of all the latest publications on the subjects discussed, as, for instance, on the discoveries at the Indus Valley site of Harappa.

The chief merit of the book lies in the fact that it familiarizes us with many foreign terms, mostly Greek, and names of persons and places, by giving us their old Sanskrit equivalents. Wherever possible, the author has supplemented and corroborated indigenous accounts with those of foreigners and *vice versa*. In this process, many a little-known episode has received attention and added to our knowledge. Nor has the author left stone and copper-plate inscriptions unconsidered, wherever these happened to present a point of comparison or contrast. In controversial matters, he has contented himself with merely quoting

the divergent views, and has not indulged in taking sides, as, for example, on the identification of *Satiyaputra* (p. 58). That is how a scientific enquiry ought to be presented.

While the first section is more in the nature of identifications, the second seeks to present "an account of the early social and economic condition in India" under four heads—pre-Vedic, Vedic, pre-Buddhistic and pre-Maurya. Many may not agree with Dr. Law in holding the Indus culture to be "unrelated" to the Vedic culture (p. 65). For, are not some inclined to see in Harappa the Hariyūpīyā of the *Rigveda*?

The paragraphs on "Dress," "Toilet," "Sports," "Industry," "Food" and "Exchange" read well. The book ends with an index of proper names and subjects.

B. CH. CHHABRA

The Autobiography of an Unknown Indian. By NIRAD C. CHAUDHURI. (Macmillan and Co., Ltd., London. 516 pp. 1951. 21s.)

This strange, disturbing, amazing book is formidable in its intelligence. Possibly the perfect English prose and lucidity of thought are the result of a mind matured by 2,000 years of Bengali culture. The author attributes much to his father, and to his English teacher, Mohitlal Mazumdar. At any rate, *The Autobiography of an Unknown Indian* shows a clarity, intellectual integrity and fearlessness which would be exceptional anywhere.

Not the least remarkable thing about the author are his hard sayings:

> Even today, and even as an ideal, the notion of education as anything but the handmaid of money has not been widely accepted in India.

And of Mahatma Gandhi:

> The Good that he was perished at the hands of the Evil he had helped to triumph.

Mr. Chaudhuri's views are frequently provocative, but always carefully reasoned and supported by historical data. They are not likely to endear him to the hearts of the nation-proud and vulgar-thinking, who care only to be flattered and praised. He is obviously not out to please his countrymen, but to tell home-truths as he sees them. Whether one agrees with him or not, really does not matter. These are the reminiscences and reflections of a man whom any wise country would count to its credit, and one hopes that modern India will show itself more tolerant in its day than did ancient Athens when challenged by the gad-fly of its Socrates.

Is it too much to hope that this book might be put in the hands of every Indian University student reading English or sociology? Not that its Spenglerian laws, rigid cyclical patterns of historical events, predisposition for strict order and even militarism, should be accepted as gospel. Far from it. But the rationalism and honesty of its approach should be set up as a standard for every student. If that were done, an *élite* of Indians might result who were not only intelligent, like Mr. Chaudhuri, but also wise. Then there would be some chance of the emergence of that India for which Tagore hoped: a civilization above the pettiness of military order and the limitations of a nation.

DENNIS GRAY STOLL

India's Emerging Foreign Policies. By SHANTILAL KOTHARI. (Vora and Co. (Publishers) Ltd., Bombay 2. 219 pp. 1951. Rs. 6; 12s.; $2.00)

India's foreign policy under Mr. Nehru has been a subject of considerable misunderstanding, both interested and otherwise, in the leading capitals of the world. The author has done well to analyze lucidly the main bases of Indian foreign policy which are India's positive effort for peace: A non-isolationism meaning a lively interest in securing freedom for nations under subjection; an anti-imperialistic and anti-colonial outlook; a demand (virtually Nehru's own) of "hands off Asia"; belief in racial equality; the inter-relation of the foreign policy with the economic policy of uplifting weaker nations; and lastly, firm faith in and support of the UNO.

Neutrality is a word with undesirable associations of selfishness and indifference to the sufferings of others and should not be used to describe the foreign policy of non-alignment with either of the opposed power blocs of the modern world. A dynamic thinking through of all international questions from the fresh point of view of a newly liberated nation should not be confused with neutrality.

The author, in the course of laying bare the inner springs of India's foreign policy, passes into a passionate plea for the formation of an Eastern or All-Asian Federation with India as its leader. This he considers urgent. Though Nehru's initiative in summoning the conference of Asian Powers on the Indonesian question lent colour to this move, the author fails to note that lack of military strength and economic stability, together with mortal danger threatening on the Western frontier, has rendered India by no means ready to take up actively the rôle of leader of Asia, though she exercises leadership on the moral plane. The author has rendered a service in stimulating thought on this important question.

D. GURUMURTI

To the Electors and the Elected. By SHREE NARAYAN SINGH, RAO OF MASUDA. (Author, Masuda, Ajmer State. 109 + xv pp. 1951. Rs. 3/8)

Participation being of the essence of democracy, such a constructive individual consideration of the country's problems as this is very hopeful. Balance and moderation are the key-notes of the author's planning, which covers the fields of economics, administration, culture, education, penal reform, etc., and includes a long-term programme as well as immediate ameliorative measures. Open-minded and tolerant, he wants to build the new upon the tried and proven old. Thus he calls for a village-centred administration, linked by larger-area intermediate Panchayats to the Centre, and, in education, for conserving the advantages of the old *ashram* training in carefully supervised hostels. Holding that education must be for the whole man, body, mind and spirit, he advocates presenting the lives and teachings of sages of different religions; and the co-ordination of science with ethics and philosophy, these representing, respectively, the approach from outside and from inside to the great mystery of life. While recognizing the place of vocational training in adult education, he stresses more "repairing the dilapidated soul of man" by cultivating "the higher values of life." In this connection, entertainment of an elevating type is seen as so important that the nationalization of the cinema industry is urged. To occasional slips in English we must perhaps resign ourselves as

English is given less prominence in Indian education, but they are regrettable in a thoughtful book like this.

E. M. H.

Indian Dancing. By RAM GOPAL and SEROZH DADACHANJI. (Phoenix House, Ltd., London. 119 pp. 1951. 16*s*.)

Here is a very welcome volume. Its brief and authoritative accounts of *Bharata Natyam, Kathakali, Kathak* and *Manipuri* dancing are well illustrated by photographs from Ram Gopal's own collection. Primarily intended for the Western reader, it will serve as an introduction to the great dance forms of India. The authors rightly point out the fundamental differences between Indian and European classical dancing. But it is a pity that they have fallen into the invidious trap of comparing one art to the detriment of the other. They make some hard generalizations of Western dancing, in which thery include American, Central European and Russian Ballet, all stewed in the same hotpot of their condemnation. One morsel of their criticism reads :—

> In Western ballet the dancer appeals primarily to the senses, while the spirit remains untouched.

Apart from the staggering cant, one wonders how it is possible for the authors to ignore such deeply spiritual Russian dancers as Ulanova. And do they really imagine that in India no dancer ever put the senses first ? We do not have far to look for the cause of their curious prejudice. They state :—

> With the advent of the British, dancing, among other arts, suffered a temporary eclipse in the big cities and towns. Alien culture was thrust upon our people to the detriment of our own arts.

It is tragic that this still rankles. Surely it is time for Ram Gopal and those who think like him to realize that the type of Englishman who ignored or condemned Indian dancing was equally ignorant and contemptuous of classical ballet at home ? Philistines are not unknown in India even today. But why not overlook the unenlightened and respond to the intelligent, generous and heartfelt understanding which many Western dancers and ballet lovers have extended to Ram Gopal and his art ?

There are also in this book unfortunate remarks about European music that betray a lack of knowledge that often goes with prejudice. The technical misstatements on page 52 are not likely to inspire confidence in the Western readers to whom the book is chiefly addressed, and one hopes that they will be corrected in subsequent editions. We will not do the authors the disservice of listing their errors here. But we would ask them to take a hint from the Bengali musician, Dr. Bupen Mukerjee, so modestly portrayed in one of the many fine photographs as the leader of the Indian orchestra, and bridge the gulf between East and West with a well-informed graciousness that is truly *Mahat*.

DENNIS GRAY STOLL

India and New Order : An Essay on Human Planning. By SRIS CHANDRA CHATTERJEE. (University of Calcutta. 178 pp. 1949. Rs. 10/-)

The book is a bold, vigorous and convincing plea for the revival of Indian Architecture—the *Sthapatya-Veda* which forms an " integral part of Vedic knowledge itself." Both on the theoretical and on the practical sides Ancient India achieved a high-water

mark of perfection in this branch of æsthetics. This is evidenced by the great treatises that came to be written on the subject, like the *Manasara*, the *Mayamata*, the *Silparatna*, the *Sukraniti*, and the *Vastuchandrika* and by the constructive genius for the planning and building of such marvels as Mohenjo-Daro and Harappa, which, after the lapse of ages, suggest all their wealth of buried greatness. Under the British rule the Indian style of architecture suffered a severe decline and many uncouth and monstrous buildings reared their heads. Even the much-boasted Secretariat and Viceregal buildings in New Delhi, according to Mr. Chatterjee, "have been victims of an inconsistently composite Architectural Order with an incongruous juxtaposition of styles." Now that India is free and the beginnings of a New Order are dimly gathering shape, it is a paramount necessity to give Indian Architecture its important place. The author writes:—

> In planning developments in India, the planners should note that the true functional expression of a people rests in their architecture and arts. Their spiritual, philosophical, beliefs are best expressed through this medium.

To train architects the Calcutta University has adopted the author's scheme for a School of Indian Architecture and Regional Planning and we hope that similar institutes will spring up in other places. The most interesting part of the book is covered by the illustrations and the explanatory notes thereon. The Indian village and the Indian town of tomorrow, on which Mr. Chatterjee has spent much thought, deserve earnest study.

R. BANGARUSWAMI

What the West Can Learn from the East; Sri Ganesha; The Ten Avataras of Shri Vishnu; Devarshi Narada. By JEAN HERBERT. (G. A. Natesan, Madras; Paul Derain, Lyon, France. Pamphlets. 1949-50.)

These pamphlets themselves bear witness to "what the West can learn from the East." M. Herbert sums up the fundamental difference which he apprehends between Occidental and Oriental temperaments in a quaint and telling image:—

> The Western child builds castles in the sand; the Eastern child builds temples.

He writes that, among Westerners,

> Many are in earnest and turn to Indian wisdom for help and guidance, with hope and reverence, they should not be sent away empty-handed.

M. Herbert's sympathetic study of Eastern thought has harmoniously blended with his Western nature and made him an effective two-way interpreter between East and West, and one of that small but growing band of people who are working practically for Peace.

E. T.

Heroes Who Made History. By V. B. KULKARNI (Hind Kitabs, Ltd., Bombay. 213 pp. 1951. Rs. 2/8)

Pen portraits of the pioneers of the liberation movement in India are graphically drawn by Mr. Kulkarni. Rani Durgavati, Shivaji, Tatia Tope, and that warrior queen, Lakshmibai of Jhansi, are names to conjure with. These sketches, written in a style and method reminiscent of the works of A. G. Gardiner, throw new light on the careers of some of those who played major, and sometimes decisive, rôles on the stage of Indian history. The title may indicate a too wide field since actually the personalities dealt with

belong only to the period from the advent of Moghul rule to the so-called mutiny of 1858. Mr. Kulkarni, with pardonable pride, is at his best when dealing with Maharashtra heroes, for he is grieved at the fateful, tactical errors that led to the final fade-out of the Maharashtra kingdom. The book could with advantage be prescribed as a text-book for non-detailed study in the intermediate classes of the universities.

T. S. L. NARASIMHAM

Aspects of Humanism in the Bhagavad Gita: Dialectical Studies in Modern Thought. By M. V. V. K. RANGACHARIAR. (Author, Frazerpeta, Kakinada. 84 pp. 1950. Rs. 2/-)

There have appeared in recent years quite a number of books devoted to the study, translation and popularization of the *Bhagavad Gita*.

More, perhaps, than any other scripture, the *Gita* has suffered from the interpretations of its ingenious sectarian and polemical commentators. The language and message of the *Gita* do not belong to the temper of the sectarian teacher or to the spirit of a dogmatic theologian. The *Gita* insists that religion is a matter of spiritual experience which transforms the individual ego into the transcendental Self and gives it godlike powers. Such spiritual experience is first-hand knowledge of God and it transforms one's entire being.

It is this sanctification, and this alone, that enables man to do effective social service. This is the secret of *Karma Yoga*. It is God-centred activity and not that of a busybody. The God-centred man with his spiritual vision participates in the work of the world and thus furthers the cosmic purpose. The unregenerate individual, because of his blind passions, indulges in God-eclipsing activities. The *Gita* neither overestimates the rôle of reason nor discounts it, but in one place it states: "When you are in doubt, seek shelter in *buddhi*."

This is a very ingenious study of the *Gita* from the stand-point of evolution. The author links the Darwinian theory of natural selection with *vairāgya* and *abhyāsa*; one leads from among detrimental attachments and the other establishes helpful habits.

Shri Rangachariar's attempt to discover the key to the *Gita's* meaning in the biological doctrine of evolution is not convincing. The *Gita* and the Upanishadic doctrines of evolution state that the whole of the cosmic process must be regarded as a "terraced view" of life comprising five layers of reality: *anna, prāṇa, mānas, vijñāna* and *ānanda*. Man's evolution consists in his progress from the outer layer to the innermost. Evolution is the raising of consciousness to higher levels.

In so small a book there should not have been required a page of *errata*. The book betrays confused thinking on the implications of the doctrine of evolution.

P. NAGARAJA RAO

Tattvasara with the Commentary Ratnasarini. Edited with Sanskrit Introduction by VENKATACHARIYAR SVAMI. (Madras Government Oriental Series, No. LXXVI. Government Oriental Manuscripts Library, Madras. viii+19+192 pp. 1951. Rs. 6/-).

The Government Oriental MSS. Library has one of the biggest collections of manuscripts in Madras. In May 1948 the State Government took a very wise decision in selecting for publication

important unpublished works in the MS. collections at Madras, Tanjore and other places within Madras State. Under the guidance of an expert committee and with the help of competent editors, the work of preparing critical editions of different texts in Sanskrit and in languages like Tamil, Telugu, Malayalam, Kannada and Marathi, as also the Islamic languages, is being carried on under the special supervision of Shri T. Chandrasekharan, the Curator of the Government Oriental MSS. Library, Madras. The work under review is one of the texts selected for publication.

The present edition is based on four palm-leaf MSS. *Tattvasara* is a work on the Visistadvaita doctrine in 104 stanzas, by Varada, who gives us a brief but beautiful exposition of this doctrine of Rāmānuja, the celebrated author of the *Śrībhāṣya* on the *Brahma-sūtras*. The author of the commentary *Ratnasāriṇī*, published in this edition, is Vīrarāghava, who appears to be possibly the earliest commentator on the text.

To reconstruct the history of Indian philosophy in its correct perspective the historian must have before him all known texts in published form. We must, therefore, congratulate the Government of Madras upon the publication of the present edition in its Series and Shri Venkatachariyar upon the scholarly editing of both the text and the commentary.

P. K. GODE

Bhagavan-Namasahasram, with the Dramidopanishad-Sara and *the Tatparya-Ratnavali of Sri Vedanta Desika.* Edited by PANDIT V. ANANTACHARYA and A. SRINIVASARAGHAVAN, with a Foreword by the Hon. SHRI V. V. S. IYENGAR. (Sri Krishna Sabha, Bombay. Re. 1/-)

Sri Ramanuja's Visishtadvaita *Siddhanta* or *Darsana* is grounded on the authority of sacred scriptures in Sanskrit, the Upanishads, as well as on that of Tamil scriptures, the devotional outpourings of the Alwars. Of the latter, Nammalwar's work, running to a thousand songs or stanzas known as *Tiruvoi-mozhli* is held specially sacred. Vedanta Desika's *Dramidopanishad-Sara* is a work of 26 stanzas in which the essence of the 1000-stanza Tamil work is embodied, two Stanzas in Sanskrit being devoted to bringing out the import of 100 in the Tamil original.

Tatparya-Ratnavali proceeds on the same plan and runs to 130 stanzas. This constitutes a more detailed and elaborate exposition of the original Tamil work, Vedanta Desika having devoted one Sanskrit verse to summarizing the contents of 10 in the original Tamil.

The result is that 1,000 Attributes of the Supreme Lord are glorified, each with a specific name. These 1,000 names are claimed to be "more appealing than those discovered by the Rishis," *i.e.*, the *Vishnu-sahasra-nama*. I am afraid such a claim cannot be sustained for the reason that the *Vishnu-sahasra-nama*, which forms part of the *Mahabharata*, is the work of Vyasa, a Divine incarnation, while the other collection of 1,000 names is not the work of an *avatar*. Students of Visishtadvaita and its followers will, however, find this work highly valuable for daily worship and devotional meditation. Every line exemplifies the superior creative poetic art and the mastery of the technique of versification, with which Vedanta Desika has been universally credited.

R. NAGA RAJA SARMA

The Śatapañcāśatka of Mātṛceṭa. Sanskrit Text, Tibetan Translation and Commentary and Chinese Translation. Edited by D. R. SHACKLETON BAILEY, with an Introduction, English Translation and Notes. (Cambridge University Press, London, 237 pp. 1951. 45s.)

This work of Mātṛceṭa, which was unknown in Sanskrit except in mutilated fragments from Chinese and Tibetan translations, had earlier engaged the attention of several scholars—Pelliot, Stein, Louis de la Vallée Poussin and Hoernle. Siegling had reconstructed two-thirds of the text from fragments of manuscripts from Turfan. It was in 1936 that a complete manuscript was discovered by Rāhula Sāmkṛtyāyana. Its edition with an English translation by Mr. Shackleton Bailey is therefore welcome. He has presented a reliable text and interpretation based on the commentary by Nandipṛya and the Miśrakastotra of Dignāga.

In a long Introduction Mr. Bailey has raised several issues, as for example, Aśvaghoṣa had no hand in its composition, Mātṛceṭa was a junior contemporary of Nāgārjuna and Āryadeva and his date he places either between A.D. 160 and 260, or nearly a century earlier. He has also identified him with Ārya Śura of the *Jātakamālā*. These questions have been considered much earlier by several scholars without definite results. According to Buston (1290-1364 A.D.), Mātṛceṭa was a convert to Buddhism, while it is clear from his Epistle to Kani(ṣ)ka that due to old age he deputed his disciple Jñānapriya who taught the Emperor. He thus becomes senior to Kaniṣka and Nāgārjuna should be placed earlier, in case the conversion story is to be believed. Mr. Bailey cuts the Gordian knot by suggesting that this Kuṣāṇa Emperor was Kaniṣka II. This does not, however, disturb Nāgārjuna's seniority to Kaniṣka, which is not true. His work was written later than the Fourth Buddhist Council which was dominated by the Śrāvakas under Pārśva (Ref. Kern Manual of Indian Buddhism pp. 121-2).

As regards the identification of Mātṛceṭa with Ārya Śūra, on grounds of resemblance in metre, vocabulary and phraseology, it was pointed out by Speyer that there was hardly any ground for accepting this identification, or that of the author with Aśvaghoṣa (Ref. *Jātakamālā*. Introduction p. XXVIII). It is just possible that Ārya Śūra may have imitated his predecessor in style which was done by Nāgārjuna and Aśvaghoṣa too, as pointed out by Dr. Thomas. (Ref. Kern "Album")

It is not unusual to differ on questions of chronological interest without undermining the value of the work, which is unquestionable. The 13 sections, with the *Miśrakastotra* of Dignāga and extract from Nandipriya's Commentary in the Appendices, a Tibetan-Sanskrit-Chinese Index of the text, and a general Index, speak of the author's able handling of the material and his scientific presentation of it. The get up and printing are exceptionally good.

B. N. PURI

The Gospel of Zarathushtra. By DUNCAN GREENLEES, M.A. (OXON.). World Gospel Series, No. 5, Theosophical Publishing House, Adyar, Madras. cxi + 301 pp. 1951. Rs. 6/-; Cloth, Rs. 7/8).

Mr. Greenlees has been bringing out a fine series of books on the teachings of different prophets in different lands

at different periods. He has definitely striven, in this series, to establish the truth that all religions have taught essentially the same Eternal Wisdom, and that all have stressed the same fundamental need of Knowledge, Love and Service in order that man may realize his Divinity.

Perhaps the "dry-as-dust" type of scholar steeped in his rules of grammar and philology, may be inclined to disagree with the presentation of *The Gospel of Zarathushtra*, by Mr. Greenlees. For the author has striven to approach the Message of the Prophet of ancient Iran not merely with the head but also, and mainly, through the heart.

The book begins with a survey of the "surviving literature" on the religion of Zarathushtra. This is followed by the traditional and "orthodox" life of the Prophet. All this is introductory matter, covering quite 100 pages.

Then come the actual teachings and tenets of the faith. These are arranged systematically, the author quoting from the ancient texts, both Avesta and Pahlavi. They are divided into two parts. Part One gives the main ideas and beliefs of Mazdayasnism. This part embodies the traditional ideas and beliefs and describes the orthodox religion. Part Two is the most valuable portion of the book because it contains the fundamental teachings of the great Teacher. And here we see clearly how the author has tried to understand the Message through the heart and not merely through the head.

There are a running commentary and some illuminating foot-notes which enhance the value of the book. Throughout, the author has quoted parallel passages from other scriptures.

This book is undoubtedly one of the best introductions to the religion of Zarathushtra. It is valuable to the average inquirer and perhaps even more so to the serious student because it contains many fresh ideas and suggests an entirely new approach to the Gathas.

I. J. S. TARAPOREWALA

The Adventure Called Death. By MONROE BUSH, JR. (The Bond Wheelwright Company, New York. 32 pp. 1950. $ 1.00)

Reading this sincerely and beautifully written booklet, compiled for "those who grieve," leaves one sad; because it so poignantly reveals the desperate, almost fruitless struggle of the human heart to understand life and death without a consistent philosophical basis for understanding them. How could a faith "rooted in the authentic Christian tradition," which shuts out of its narrow scheme of salvation by far the greater portion of mankind, offer even that "bitter balm" which the Truth-seeking Gautama offered to a young mother sorrowing for her baby? At least she discovered that "grief which all hearts share grows less for one," an experience of human Brotherhood, excluding none. We would suggest that the author seek in Sir Edwin Arnold's *The Light of Asia*, for the understanding of death and sorrow, that he may offer sure comfort to "those who grieve." In the teachings of the Buddha the cause and cure of sorrow are clearly explained.

E. T.

Conscience and Reason. By GRACE STUART. (George Allen and Unwin, Ltd., London. 220 pp. 1951. 15*s*.)

Mrs. Grace Stuart's book will not appeal to the simple-minded millions, nor to some of their less simple leaders, who avoided the difficulties of a conscience in the late war by supposing that if the German race were obliterated, or kept down, an era of unfailing peace would dawn upon earth. Faced so soon with the threat of a third world war, in which the Germans are already being enlisted as Allies, it is to be hoped that an increasing number of thoughtful people in the democracies may be prepared to give serious consideration to this author's thesis: that it is to the nursery age that our present methods of war and peace-making belong.

Hers is an adult book dealing with the crisis of man in the modern world. She does not fall into the popular error of assuming that by tinkering with rearmament we shall avoid aggression. She understands that prodding the boil will not get rid of the poison which permeates the whole human system. It is essential, if we are to cure the disease of war, to realize that *we* are the patient, and not to waste all our energies in treating or condemning the war-disease in the foreigner over the frontier.

Humanity has suffered a great deal in the past from misrepresentation of what it has been pleased to call "the voice of conscience." How tender the voice of our conscience is when it comes to having atomic bombs dropped on us, and how superegoistic when it is a question of dropping them on the enemy!

She implies that the only trustworthy conscience is the non-aggressive. She shows how people, acting in destructive ways, often persuade themselves that they are good. The ego of man in modern society argues in very much the same way as the primitive savage:—

> See what a good man am I! I am not one of those people who go about quarrelling and hitting and killing. In fact, I never want to do anything like that. Of course, I take a scalp when the group goes fighting. But that's quite different. That's good. I'm not one of these aggressive people at all. There's nothing in me like that.

What of the future? Mrs. Stuart thinks that the time has come for man to take responsibility for his own evolution. If he does not, she concludes, progress will cease.

There is much that is wise and clear in this book; and much that is too facile. Readable and thought-provoking as it is, one cannot help wishing that the author had not relied almost exclusively on the researches of Freud, who was roughly right as far as he went, but did not go far enough. There are more penetrating and deeper studies of the human mind and its illusions, notably in India, which would greatly illuminate anything further this author may have to say. We hope that she will take these into consideration before writing her next book. Her style is lucid, and she seems free from most of the sociological prejudices of the usual progressive Western philosopher of our time.

DENNIS GRAY STOLL

Thoughts for Meditation: A Way to Recovery from Within, An Anthology. Selected and arranged by N. GANGULEE; Preface by T. S. ELIOT. (Faber and Faber, Ltd., London. 163 pp. 1951. 9*s.* 6*d.*)

The title of the book reveals the intention of the anthologist *i.e.*, that the quotations should not merely be read but also meditated upon. The book contains quite a number of passages on the value of meditation, and the necessity for it.

There never was a time, perhaps, when the necessity for meditation was greater than now. Meditation is not merely the concentrated mental effort of an individual to feel within himself the presence of God during the few moments that meditation lasts. That is only the lesser part of it. As meditation is the life of the soul, so should action be the life of meditation. Fénelon wrote:—

> Accustom yourself gradually to let your mental Prayer spread over all your daily external occupations.

Meditation has thus to be a preparation within ourselves to infuse godliness into our outer lives.

T. S. Eliot, in his preface, has beautifully expressed how he would use this book:—

> to ponder on the quotations read for a little while and try to fix them in my mind, so that they may continue to affect me while my attention is engrossed with the affairs of the day.

RAMA CHANDRA

Be Not Afraid: Studies in Personalist Sociology. By EMMANUEL MOUNIER, translated by CYNTHIA ROWLAND, with a Foreword by LESLIE PAUL. (Rockliff Publishing Corporation Ltd., London. xxvii + 203 pp. 1951. 15*s.*)

Emmanuel Mounier's untimely death last year robbed France of a thinker of outstanding originality, integrity and courage. Although a Catholic, he was (in common with many of his foremost countrymen) profoundly influenced by Nietzsche and Marx; and his thought, like theirs, was experiential through and through. His writings, in consequence, possess an immediacy never to be found in the works of academic philosophers.

In Part I of this book, "Studies in Personalist Sociology," he faces up boldly to the crisis of the 20th century—the disruption of traditional social patterns by the machine, and the consequent collapse of 19th-century optimism—indicting those Christians whose reaction is either to cling all the more tenaciously to what shreds and spars of the old order are still afloat, or else to take refuge in other-worldliness and apocalyptic denunciations. In two masterly chapters, "The Case Against the Machine" and "Christianity and the Idea of Progress," he indicates the tremendous opportunities afforded by power production for the establishment of new social patterns, more conducive to the realization of man's spiritual potentialities than any in the past; and claims that Christianity, far from justifying the pessimism of disillusion, was itself originally responsible for the idea of a meaning in history. The Christianity of escape, he contends, plays into the hands of totalitarian movements; a Christianity with the courage of its creed might even now forestall and disarm them.

In Part II—"What Is Personalism?"—Mounier tries to define his experiential approach to social and

political issues, the essence of which is a readiness, not merely to submit theory at every stage to the test of experiment, but—what is rarer—to revise and recast it continually in the light of the results obtained. Such an approach, however, by its very nature eludes definition—it can only be exemplified in action—and these chapters are liable to be meaningless except to those who already know what they mean. Mounier's own actions as founder and editor of *Esprit* speak louder than his words on this theme.

F. A. LEA

The Stars in Our Heaven: Myths and Fables. By PETER LUM, with drawings by ANNE MARIE JAUSS. (Thames and Hudson, Ltd., London. 245 pp. 1951. 18s.)

It is abundantly clear that Mr. Lum has, as he says in his introduction, found great pleasure in the myths and legends of antiquity relating to the starry heavens, and the attractive volume now presented shows every sign that its production has been a labour of love. It will, we are sure, be a source of endless delight to those fortunates into whose hands it will pass. The author has assembled a most fascinating collection of stories, based on the beliefs of China, India, Sumeria, Egypt, Greece, Rome and Scandinavia, which brings home to us very clearly the fundamental similarity of ideas which everywhere prevailed in the world of antiquity. All these are told with charm and simplicity, yet with a degree of accuracy that will satisfy all but those who are unlikely to read the book for themselves.

We confess our regret that Mr. Lum has decided to omit the Planets, of which he says that they are "wandering creatures, with no fixed location in the heavens, and their story does not really belong with that of the stars." We feel that he underrates their significance, for they are, indeed, inseparable from the other glories of the skies as they are visible to us. And in this context we are reminded of the following fragments from that ancient, but lost, mystery poem known as the Chaldean or Zoroastrian Oracles:—

> The Father of all congregated the Seven Firmaments of the Kosmos, circumscribing the Heavens with convex form. He fixed a vast multitude of unwandering stars, not by a strain laborious or hurtful, but with stability void of movement, forcing Fire forward unto Fire. He constituted a Septenary of wandering Existences, suspending their disorder in well-disposed zones. He made them six in number, and for the seventh He cast into the midst thereof the Fiery Sun. And that swift Sun does ever pass around a centre that centre from which all lines are equal, eagerly urging itself towards that Centre of Resounding Light.

Which is, incidentally, clearly not the description of a geocentric universe!

But to return to our book; the whole work is lavishly illustrated, and the artist has wisely kept her designs close to the classic tradition. Only one minor slip in lettering seems to have escaped attention in the various stages of production, and that is in the diagram on page 15, where Polaris is said to be in Ursa Major instead of in Ursa Minor; but on this point no one reading the text or studying the other designs, can possibly be misled.

E. J. LANGFORD GARSTIN

ENDS AND SAYINGS

" _____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

Prof. John Traill Christie, Principal of Jesus College, Oxford, lecturing at the Indian Institute of Culture, Basavangudi, Bangalore, on December 27th, on "The Place of the University in Modern Education," referred at some length to that Institute's paper on "The Concept of Man and the Philosophy of Education in East and West," which he said had been a valuable contribution to the Unesco-sponsored Seminar at New Delhi on that subject, of which he had been *Rapporteur*. Several points in that paper, which was published *in extenso* in our January issue, had been discussed at the Seminar.

While the fundamental unity between East and West had been stressed by several papers, the feeling was that the East knew more about the West than the West about the East, and the Seminar had recommended that reprints of Eastern classics, literary, religious and devotional, should be published, if possible by Unesco. Another recommendation was that books should be produced in East and West about those roughly called the Prophets, irrespective of their country.

The interesting suggestion had been made by Monsieur Albert Béguin, that Eastern thinkers would be able to lead the West to appreciate for the first time its own classics, Plato, Aristotle, etc. The Renaissance, he had observed, had discovered in the classics the mirror for its own face.

Professor Christie considered the university chiefly in the light of the impact of science and that of democracy, warning of the danger that technological "know-how" might usurp the place of education. Scientific students required some humanist subjects as background, as arts students needed biology and physiology. He deplored too early specialization and mass instruction at the sacrifice of the stimulating personal contact between the teacher and the taught, but chiefly he urged maintaining the university standards, which would go if the universities were for all. "We must stand firm for a certain quality if we value the mind and the spirit." The university and its graduates had to mediate between tradition and "the young adventurers." He declared that

> no great education ever came through zeal for quick returns. The patience of the East and the personality of a great teacher we in the West ought to learn from your traditions.

"Towards a New Humanism," by the editor of *The Adelphi*, Dr. B. Ifor Evans, which appears in its Fourth Quarter 1951 issue, having been previously delivered as the Giff Edmonds Memorial Lecture before the Royal Society of Literature, examines and defends the function of the creative writer as the interpretation of what is valuable in human experience. Eschewing the rôle of "Messiah, theologian and politician," he should return to

the study of the mind and experience of man, "treasuring any moment which might have a comeliness of shape or form or idea." The value of individual experience has to be maintained in face of threats of wide-spread ruin. Evil has emerged again in our time, he concedes, "in all its primitive and dynamic force."

But our need is the stronger for the writer to remind us that man has known good, and has conceived beauty; that he does not solely live in the cruelty and baseness to which his nature can degrade him.

The harrowing sights which Keats had witnessed in the wards of Guy's hospital had left him still able to assert: "I am certain of nothing but the holiness of the Heart's affections and the truth of Imagination—what the imagination seizes as Beauty must be truth, whether it existed before or not."

Dr. Evans calls for a return "to the ancient sources, wisdom in the art of literature and in the world of the imagination" and reminds us inspiringly that "ugliness should not be allowed to deny the moments of transfiguration in experience."

Even in the ultimate distress there can be a moment of magnificence, and the identification of that moment is a major part of the poet's function, the holy tryst that he keeps with mankind.

The Report of the Director of the South East Asia Teachers' Seminar on Teaching on the United Nations in the Schools, held at New Delhi at the end of November, as also the Reports of the several Group Meetings, received late in December, embody numerous excellent and practical suggestions for creating world-mindedness. The Director's Report brings out the possibility of utilizing the teaching of all subjects in this task, and separate groups considered how History and Geography, Science and Technology, and the Humanities and Literature, as also extra-curricular activities could be so taught as to bring home to all the essential oneness of mankind and the community of interests of all nations. The proposals included stress on contributions to peace, more than on wars; on human interdependence and the co-operative nature of scientific advance and on sympathetic understanding between peoples. International exchange of teachers and pupils was advocated, as were raising the status and prestige of teachers and, of course, direct spreading of information about United Nations' aims and activities.

Miss Monica Luffman, Head of the Division of Education for International Understanding of Unesco, which sponsored the Seminar, presided over the Group which considered Education in Citizenship. Among that Group's several valuable recommendations were those for supporting extra-curricular activities and for the inclusion in teacher training courses, including refresher courses, of teaching about world citizenship and the United Nations, as also for closer relations between teachers and parents.

The crux of the problem, however, seems to us to be the awakening and sustaining of genuine enthusiasm in the teachers for peace and a united world. That once achieved in teachers who command respect for their own breadth and tolerance and high ideals, they will impart their sense of universal brotherhood, without which facts about

the United Nations will leave their pupils cold.

A powerful challenge to the pressure of modern education, among other forces, towards a flat conformity on life and thought is given by Mr. Robert M. Hutchins in his "Message to the Younger Generation" which appears as the opening article in the Fall 1951 issue of *Measure* (Chicago). He sees adjustment to the environment as the prevailing doctrine of American education and insists that "our mission here on earth is to change our environment, not to adjust ourselves to it." He concedes that a concession to etiquette may be in order, but draws a distinction between conformity in matters of etiquette and in matters of principle.

> ...to adjust yourselves to brutality, inhumanity, injustice, and stupidity, of which the world is full, though it is easy, and may look profitable, is, I must warn you, habit-forming, and will make out of you at the last characters that you would shudder to think of now.

This "Message," delivered to the students of the University of Chicago as Mr. Hutchins's farewell address on resigning, in February 1951, his Chancellorship of that University, challenges also "the ultimate wickedness, the ultimate stupidity" of war. He finds the source of the will to peace of the overwhelming majority, down the ages, in the "conviction that the fullest development of the highest powers of men can be achieved only in a world at peace."

Only under an effective world government, a transformed United Nations, can permanent peace be looked for. Meantime no considerations of "face" or prestige, no attempts to maintain any form of "entrenched injustice" can be held by men of good-will to sanction war. Mr. Hutchins does not deny the rôle of masses of men and machines in national strength, but he rightly deplores overemphasis upon it, insisting that "surely the essential ingredients of strength are trained intelligence, love of country, and, above all, a conviction of the justice of our cause."

The full text of the *Proceedings* of the Indian Congress for Cultural Freedom, held at Bombay from March 28th to 31st, 1951, confirms the impression that many received at the Congress and from press reports at the time, of greater preoccupation, especially on the part of foreign delegates and of Indians who spoke *extempore*, with threats to freedom from Communism than with its positive advantages. It was perhaps natural, in the present ideological tension, that more energy should have gone into the flogging of Communism than into heart searchings for the growing ideological intolerance within the democratic fold. It was nevertheless unfortunate, for, though totalitarianism of the right may at the moment constitute less of a threat to cultural freedom than does totalitarianism of the left, the difference between these is rather one of stage of growth than a generic one.

It is perhaps natural that the ideas contained in papers submitted for the occasion, prepared in the detachment of the study instead of, like the speeches made on the spot, in an atmosphere surcharged with feeling, should seem to offer more of permanent, constructive value than the addresses. Especially those papers which deal with the Indian ideal of freedom of thought, under one or another title, like those of

Dr. Bhagwan Das, Dr. M. Hafiz Syed, Prof. N. A. Nikam and Shri Buddhadeva Bose, justify the message of Mr. Paul G. Hoffman, then Head of ECAFE, that the West's ideals of individual liberty and human divinity are "deeply rooted in Indian Culture."

Robert Berkelman writes in the October 1951 *Shakespeare Quarterly* (New York) of "Lincoln's Interest in Shakespeare." *Macbeth* had been a favourite from his law-circuit days in Illinois, and it seems more than a coincidence that on Sunday, April 9th, 1865, five days before his assassination, he read aloud to friends in a boat on the Potomac the lines following Duncan's assassination:—

> Duncan is in his grave;
> After life's fitful fever he sleeps well.
> Treason has done his worst. Nor steel nor poison,
> Malice domestic, foreign levy, nothing
> Can touch him further. (III. ii. 22-26)

He found them so impressive that he read them aloud twice.

The great statesman's temperamental affinity to the great poet comes out in Lincoln's catholic appreciation of Shakespeare's tragedies and of the humour that relieved their seriousness. Lincoln's own capacity for passing with facility "from grave to gay" is well known, but the tragedies and parts of the histories, like Constance's speeches in *King John* grieving over her lost son, could move him to tears.

The article concludes with the fine message of Lord Tweedsmuir (John Buchan) to the meeting of the Lincoln Association held at Springfield on Lincoln's birthday, 1940:—

> In the noble merchantry of civilization let us remember that, if we of Britain have given Shakespeare to America, you have paid us back with Lincoln.

So ridden are Western civilization and the civilizations reflecting its standards with the competitive spirit, that the quite different attitude of "primitive" peoples, as revealed in the application of intelligence tests, comes as a challenge and something of a shock. Prof. Otto Klineberg of Columbia University, New York, indicates in *Race and Psychology*, a brochure in Unesco's series on "The Race Question in Modern Science," a difference in point of view that is by no means in favour of more "advanced" peoples.

He cites the reluctance of the Hopi Indian children of Arizona, for example, to compete against one another, as reported by Prof. S. E. Asch.

> One school teacher tried to get them to do so by an ingenious method. She wrote a number of arithmetic problems on the blackboard, lined up the children, each one facing one problem, and instructed them to turn around as soon as they had finished. She observed that as each child completed his problem he looked along the line to see how the others were progressing; only when they were all through did they turn around, together.

The children of the Dakota (Sioux) Indians of South Dakota refused to guess at an answer, replying only when sure that they knew the correct one. And, even when sure, they were restrained by the group's attitude which opposed answering a question in the presence of others who did not know the answer, lest they shame the others or be thought to be showing off.

Even in present-day India, with its competitive examinations and prizes whetting the spirit of rivalry, such an attitude seems almost incredible. But

a couple of generations ago it would have seemed less strange. An old-fashioned Indian mother was quite capable of deflating the triumph of a son who had been the only one in a class to know an answer, by accusing him sternly of glorying in the discomfiture of the rest.

One measure of true progress is certainly the substitution of emulation for rivalry as the incentive to effort; judged by that test, modern civilization apparently must yield the palm to some on whom it has looked down with condescension.

The remarkable report issued in mid-October by a U. S. Senate Subcommittee headed by Senator Paul A. Douglas, emphasizing the need for improved ethical standards in Government, has wider applications than to America. Not only there is there

a double standard, one highly responsible in its warm feeling for the welfare of our fellows, and the other coldly irresponsible in its single-minded devotion to direct personal advantage.

The Subcommittee denies that ethics and politics are strangers. Politics is not only "a system of power" but also "a system of obligations and a system of values."

Those who have thought deeply have realized that ideas about what is good, about duty, about the essential moral nature of the universe, and ideas about the State lead one into the other.

While it is recognized in the report that "low standards in the conduct of public affairs are a symptom of low standards in the country generally," and that parents, religious bodies and educators share the responsibility for the morality of the State, the Subcommittee cites Confucius' teaching on the example of a provincial governor being far more important than his official acts. Public standards are affected by the leaders' practice of "vigorous integrity" or by their moral laxity.

The Subcommittee showed true insight in denouncing unscrupulous practices and policies which, while not illegal, "are not in the interest of all the people."

Where discretion exists in making law, the law itself is not a sufficient guide. Legality is not enough.

Dr. Kurt F. Leidecker, Professor of Philosophy of Mary Washington College of the University of Virginia, now at Santiniketan as a United States Research Scholar, lectured at the Indian Institute of Culture, Basavangudi, Bangalore, on January 17th and 19th. His subjects were "The Philosophic Significance of Similes in Ancient Indian Thought" and "The Real Integration of Eastern and Western Thought."

In the latter he urged the need for re-education with stress on unity. Real Science was not merely analytic. The scientific genius was one who could synthesize. The specialist generally stopped short of the unity to which he could come if he went far enough. All courses needed supplementing with the humanities, in the movement towards which the Western Universities were in the lead, though much remained to be done. Courses in philosophy had been demanded by G. I.'s in Britain, awaiting demobilization. They had wanted to know the fundamentals of life and they had been given a text-book course in logic! Western students, dissatisfied with the answers they were getting, were eager to know about Indian philosophy. Hopeful for future mutual sympathy and shared ideals, provided Eastern students, eager for Western science and technology, do not overlook their own priceless heritage.

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